POEMS

On most of the

FESTIVALS

OF THE

CHURCH.

Composed by the

RIGHT HONOURABLE,

ROGER

Earl of Orrery.

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THE PREFACE.

GOD, *of His Abundant Mercy, having Convinc'd Me, how much Precious Time I had cast away on Airy Verses; I Resolv'd to take a Final Leave of That Sort of Poetry; And in some Degree to Repair the Unhappiness and Fault, of what was past, to Dedicate my Muse in the Future, Entirely to Sacred Subjects.*

I was a while considering, How Those Intended Labours of Mine, might be least unusefully bestow'd; and having, with trouble, taken notice, with how little Reverence, and Devotion, the Holy Days in our Churches Kalendar were Celebrated, I determin'd to Write POEMS on the chiefest of Them.

For I hoped, such Gross, and Sinful Stupidity, proceeded chiefly, from Mens being Ignorant of the True History of the Actions, or Martyrdoms, of those Blessed Persons; so little of both being Recorded in the Sacred Word. And it seem'd to Me no Irrational Belief, that if the Generality of the People, were Instructed in the Truth, it might Inspire in many of them, that Esteem, and Reverence, the want of which, had so long been their Fault, and ought to be their Shame.

The Young, and the Vulgar, of both Sexes, being little inclinable to attain to Information, by perusing Antient Ecclesiastical Histories, and Records: And the Writers of

both, too often, and too much Disagreeing, in their Narratives of the same Actions, and Persons; and the Church of Rome *also, having interwoven much Fiction with the Truth, I Flatter'd my Self with a Belief, That by Separating the History from the Fable, and by making a Short, yet as True a Relation of the Former, as I could attain unto; Divers thereby might be inclin'd to Learn, what They had been Ignorant of, and might be encouraged to preserve in their Memories, such great Exemplars of Piety; whereby if they did not Write after such Illustrious Copies, yet at least they would Value, and Esteem them.*

The handling of these Subjects in Verse, and Rhime, I was perswaded, would not be unpleasing to the less Studious, (who are those who most need such Information) and since in Poetry, there is a kind of Natural Musick, I imagined, that all Those, whose Souls were not quite out of Tune, might be affected with it.

Besides; I found, Th't Many, who could hardly Repeat one Verse of the Sacred Scripture, would yet say without Book, intire Psalms; even in the Unhappy Verses, and Rhimes, of Mr. Hopkins, *and* Mr. Sternhold; *which seem'd to me a Demonstration, how highly the* English Genius *was affected to Poetry, on Holy Subjects.*

Nor is this Love to Verse, Peculiar to our Country, but is in effect diffus'd, over the whole Civiliz'd World.

The False Religion of the Gentiles, *was generally taught in Verse; and the True Religion of the Primitive* Jews, *was much of it Writ in Poetry; as the whole Books of* Job; *and of the* Psalms; *besides lesser Sprinklings of it, in the Songs of* Moses; *and in that of* Deborah *and* Barack, &c. *More of* Homer, *and* Virgil, *was worn by Heart by the* Greeks, *and* Romans, *than of the* Orations *of* Demosthenes, *and* Cicero; *or of the* Morals *of* Seneca; *or even of the Excellent* Phædon *of* Plato; *tho' most Conclude, These, had been more worthy to have been so Treasur'd up, than Those.*

But it seems to be the Inherent Prerogative of Verse, *above* Prose, *To be better Fancied; To be more Learn'd by Heart; and to be Longer Retain'd in the Memory.*

The PREFACE.

I must acknowledge, when I had even Resolv'd upon my Argument, I met with Two Disanimations, which were likely to have made Me Elect another.

The First was, That the Materials I was to be furnish'd with, out of the Holy Scriptures, (for such I coveted most) were so Few, except in what related to Our Elessed Lord; and to St. John the Baptist; *and to St.* Peter, *and to St.* Paul, *and what further was to be known of those Holy Persons, of whose Lives, and Deaths, I design'd to Write in Epitomie; was not only, so copiously Deliver'd by* Church-Historians, *and fill'd with so many Improbable Relations, (to give it the softest Name I can) that to Collect so much out of the Former, as seem'd pertinent, and instructive; and to Winnow out of the Latter, so much of the Wheat from the Chaff, as was requisite, appear'd to Me, a Difficult Task to perform, tho' but Tolerably; Since indeed, where I most desired to be supply'd, I was the Least, (tho' what it wanted in* Quantity, *it had in* Weight) *and where I least desired to be Furnished with Matter, I was but too much. For most of all those Elder Histories seem'd to Me, to be like a Mine, in which several Tuns of Rubbish must be digg'd through, to attain to One Pound of Oar.*

The second was; I had Experimentally found, That no Argument for Poetry, was so little Obliging to the Muse, and Invention of the Writer, as Narrative is; for it confines the Fancy, which of all things Delights in Liberty.

But at length I overcame these two Discouragements.

The Last, by remembring, that I Writ, not for Applause to my Self, but for the Instruction of Others.

And the First, Hoping that by my Readers Charity, my Faults might not be Unpardonable, since this kind of Writing was New to Me, and untrodden by any of my Education, and Quality: So that the Piety of My Design, might in some Degree Apologize, for My Errors in the Management of it.

I have in the Margent, not only marked the Places of the Word of God, to which in the POEMS *I have Reference; but also, some of those Authors, out of whom I have*

have taken My Narrative ; *That if they have been Faulty, it might appear, I have not erred in My Own Intentions, but by the Mis-information of Elder Times.*

I acknowledge, it is not usual to handle any Controversies in Verse, *and* Rhime ; *especially those in* Divinity ; *and therefore I must beg My* Readers *Pardon, if in some of the Succeeding Pieces, I have presumed to walk in so unusual a way ; which I had not done, but that I esteem'd it a Duty to My Own Religion, to Defend it against the Restlessness of the Romish, where-ever I believ'd I had a Fit Rise to do it. And I suppos'd, since in the Present Times, all seem so justly necessitated, to maintain the Truth of Our Religion, it might not be unallowable for a Lay-Man, to draw His* Poetick Pen *also, in the Defence of it : And Possibly, the Few Arguments I have made use of by the By, in that Important Dispute, may be read, and kept in the Memory of Those, who any other way, would not have done either.*

However, If any One of Our Church should be Offended at it, I both desire, and hope, He will for the Causes Sake, excuse the Effect.

POEMS on the Cheifeſt Holy Dayes

In the Kalendar of The CHVRCH

THE DEDICATION

To my Mother the Church

Of CHRIST In *Ireland.*

HAil Sacred Mother ! O do not Refuſe
Theſe the *Firſt Fruits* of my Converted Muſe
A Muſe, which in vain paths too long has trod
And now do's Conſecrate her ſelf to God.
This Change O Muſe Moſt happy is for thee
Mount Sion now ſhall thy *Parnaſſus* bee
Thou never yet Could'ſt Sore to ſuch a height
As that, from whence thou now begin'ſt thy flight
The Spires of Airy Verſe climb not ſo high
As to the Feet of Sacred Poetry.

Mother Vouchſafe, My Influence to be
Now I thy Prodigall Return to Thee

On the Day of the Anuntiation

Of the Blessed Virgin.

HAil Happy Day, On which Blest *Gabriell* flew
To bring the *Joyfull'st News* the World ere Knew
St. Lu: C: 1. In Raptures He left Empty His High Place
v. 26. When sent to Her, whom Heaven had fill'd with Grace
Blest Virgin, what might Thy Employments bee
When Gods Ambassador appeard to Thee?
Who can Beleeve that thy Devotions were
Since God still Helps, not Interrupts Our Prayer's
And more Improbable it does Appear
Thou then wert thinking on The Joy so near.
Such Lofty Thoughts found in Thy Soule noe Place
For Humbleness, was one part of Thy Grace.
But since to tell it vs God Judg'd not Fit
'Twere Sin to be too Prying into It.
Yett wee may well beleeve what ere they were
They best Prepar'd Her the great *News* to Heare;
She Fled not, when the Angell She Beheld
For Grace is against Terror the Best Shield
Tho She was Troubl'd, yett She did not Fear
When His Strange Salutation She did Hear.
But when the Glorious News He did Impart
O! who can tell th'Emotions of her Heart?
The Truth She doubts not in the least Degree
Yet She did humbly ask, *How this shall bee*
Lu: 54. *Since She had not Known Man* ----- And this being said
A Bright Vermilion did her Face Invade.
Blushes on her great Modesty had Pow'r
Tho t'was an Angell was Her Confessour
He then did of the Myst'ry so much Show
As it was fitt, She, and the World Should Know

Saying,

Saying ----- On Thee The Holy Ghost shall Come 35: v:
And the most High shall Overshade thy Wombe
When Faith, Part of the Meaning did vnfold
Of what Gods wing'd Ambassador had told
She said ---- *Behold the Hand Maid of the Lord* 38. v:
Bee it to Me according to Thy word.

NOe Wonder the Stupendious News he brought
Imploy'd her Faith, and entertain'd her Thought
She Ponder'd, Why? God Her, Should before All
Her Sex, to that Amazeing Glory Call.
Vnshapen thoughts might have throng'd in a pace
Had not Faith told her, It was Gods Free Grace.
So Gloomy Clouds Strove to Vsurp the Skies
Vntill the New Created Sun did Rise.
She wonder'd (yet believ'd what *GABRIEL* said)
How She could be a Mother, and a Maid
More then a Miracle it did appear
That She her *SAVIOUR*, and the Worlds should Bear.
Yett under so much Faith She did not Bow,
She Knew it would be so, --- but knew not how
Thus *Abrah'am* on Gods Promise still Rely'd *Gene. C. 22. v: 9: 10: 11: 13,*
Tho on the Altar He his Son had Ty'd,
His Stretch'd out Arm, stops at an Angells Cryes
And trembling Isaacs *Place a Ram supplies.*
Yet for th'Obedience which he did Intend
God gave him the vast Title of *GODS FRIEND*
And then Confirm'd to him the great Decree
That in His Seed, All Nations Blest should bee
Those still the best Rewards of Faith Receiv'd *Gene: 22. v. 18.*
Who even against Hope, in Hope Believ'd
Few o're that Precipice of Faith have trod
Vnless the Mother, and the Friend of God

On the Nativity of Our Blessed

LORD and SAVIOUR comonly called

Christmas Day.

Isay. 9. 6. HAil Glorious Day which Miracles Adorn;
Since 'twas on Thee, *ETERNITY* was Born:
Hail Glorious Day, in which Mankind did View
Joh: 4. 42. The *SAVIOUR of the Old World*, and the New.
Hail Glorious Day; which Deifies mans Race,
Joh: 1. 17. Birth Day of *JESUS*, and through Him, *of Grace*
In Thy Blest Light, the World at once did See,
Proofs of His God-head, and Humanity.
To prove him Man, He did from Woman come;
To prove *Him* God, 'twas from a Virgins Wombe.
Man, nere could faigne, what his Strange Birth prov'd True;
Isai: C. 7. ver: 14. For *His* Blest Mother was a Virgin too.
Luk: C: 2. v: 12: 13. While as a Child *He* in the *Manger Cryes*
Angells Proclaim *His* Godhead from the Skyes;
Hee, to So vile a Cradle did Submitt,
Rev: 3. 21. That Wee, through Faith in *Him*, on *Thrones* might Sit!

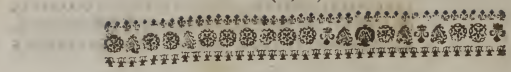
O Prodigie of Mercy; which did make
Heb: C: 2. v: 16. The God of Gods, Our *Humane Nature* take!
And through Our Vaile of Flesh, His Glory Shine;
2 Pet: 1: C: v: 4. That Wee thereby, might Share *in the Divine*
Hail Glorious Virgin whose Tryumphant Wombe
Gen: 22: 18. *Blesses All Ages past and All to Come.*

Thou more then Heal'ſt the Sin by *Adam's* Wife;
2 *Tim*: 1:10 She brought in Death, but *Thou brought'ſt Endleſs Life*;
Noe greater VVonder in the VVorld could bee,
Then Thou to Live in it, and *HEAV'N* in thee:

Heav'n does Thine own great Prophesy Atteſt;
Luk: C: 1:v: 48: *All Generations ſtill ſhall Call Thee Bleſt.*
To Thee that Title is moſt Juſtly paid
1 *Iob*: 3. 1. 2. Since by Thy Son, VVee, *Sons of God are made.*

On the Day of the Circumcision of Our BLESSED SAVIOUR.

HAil Thou Instructive Day, on which Wee See
God in the Flesh, from Gods Law was not Free
Galat: 4:4. The *Author of Our Faith* did then Submitt
Heb: 12: 2. *Rom*. 4. 11. To what was but *the Signe and Seale* of it.
How Dare wee then in Disobedience Run,
When God exempts not from His Laws, His Son?
Near whose Blest Birth, as well as Death was Spilt
Revel: 1.5 That Sacred *Blood*, which *washes off Our Guilt*.
A Double *Ransome* for Our Soules Hee Paid,
Galat: 4. 5. That from Sins Captives, Wee might *Sons* bee made.
Till this Illustrious Day, the World nere Saw
Math: 5:17 A Debtor, and *Fulfiller of the Law*.
'Twas Fitt the Law of Works should then give Place
To the more Glorious Covenant of Grace.



On the Day called Epiphany

Or the Manifestation of Our Blessed

SAVIOUR to the Gentiles.

HAil Glorious Day, On which the Middle Wall
'Twixt *Jews* and *Gentiles*, First began to Fall
Ephes. 2. 14.
Exod. C: 13: The Jews, Whom God from *Egypt* made Retire,
v 20, 21:22.
Exod. C: 14. And gave *for Guides*, *Pillars of CLOUDS and FIRE*
15; 16, 17. The Jews, VVhom God from *Pharoahs Bondage* Lead,
Exod. 16. 18.
Exod. 31. 18. And whom by *Daily Miracles Hee Fed.*
The Jews, in whom God tooke soe much Delight
Exod. 17. 11 *That His own Hand their Sacred Laws did Write*
The Jews, whose VVarrs God did with VVonders Bless
whose Captains pray'd their Hosts, into Success.
The Jews whose Prophets God Himself did Teach,
And who of their Messiah still did Preach.
The Jews; who yet, after False Gods did Run
VVherefore the True, left them to be Vndone
The Jews, enslav'd by Herod and by Rome,
And groan'd till their Deliverer was come:
Luke 2. 7. Yet when He came, They, from the *Inne did bring*
Into a Stable, both Their God and King.
VVhich does their Name with Ignominy Blott;
For Beasts Admitted Him, when They would not;
VVhen in Impiety They Ran so Farr,
Matth. 2. 2. *God lead the Gentiles to Him, by a Starr.*
To their New Faith that Glorious Guide was giv'n
To evidence, it was inspir'd by Heav'n
And that the Doubting VVorld thereby might see
God will a Guide to those that seeke him bee.

Into

Into what Darkneſs was the Gentile World
Not Knowing of the Promiſ'd IESVS, Hurl'd?
Since out of its Dominion to be Freed,
The Sun Auxiliary Light did need.
That Faith which to thoſe Magi did Declare,
The Light which did Conduct, Them, was *HIS STARR*,
Made them, nor be Diſguſted, nor Diſmay'd,
Seeing Their God in a Vile Manger Layd.
To their Inlightned Soules Faith made it Clear,
Joh: 18:36. *That His Bleſt Kingdom, was Above*, not Here.
Nor Fear'd They their Bright Guide had them Beguil'd,
Dan: 7:9. When *th'Ancient of Dayes*, Seem'd but a Child;
All this to Thoſe Wiſe men gave no Offence,
Their Sight of Faith; Triumph'd o're that of Senſe:
For *no ſuch Faith*, as That in Them did Dwell,
Math: 8.10. *Was to be Found, no, not in Iſrael.*
Math: 2.11. *They therefore worſhip IESVS, and then bring;*
Gold, Myrrhe, and *Incenſe to their Prieſt* and *King*:
And as the *Gentiles* Repreſentative,
They thoſe Myſterious Preſents to Him give.
Happy Thoſe Eaſterns were, as well as Wiſe,
Who firſt Paid Chriſt, the Gentiles Sacrifice;
In various Wayes God did his Son Diſpence,
The Old VVorld ſaw by Faith; the New, by Sence,
Math: 2.12 All Sacred Duties being paid by Them,
A ſafe way home, God taught them in a Dream:
God made, Deaths Image (ſleep) teach them to ſhun
The Danger They were in, to Find his Son.
Heaven did, by what ſuſpended Reaſons vſe,
Safety to thoſe, who worſhip Chriſt, Produce:
While ſuch as God does call, Their ſleep doe Take
Pſal: 34:5 *The Eye of Providence for Them does Wake*,

On the Day of the Purification

And the Presenting of IESVS in the Temple.

Luke 2: 22. 27. HAil Glorious Day; on which Heav'n Judg'd it fitt
The *Temples* God, should be *brought into It.*
Hail Happy Pile, in which He did Remain
1 *Kings.* 8. 27. Whom even the *Heav'n of Heav'ns cannot Contain:*
Mysterious Day, on which it may be Said,
That God was unto God, an Off'ring made.
That Lofty Temple *Solomon* did Build,
Haggai 2. 9. Must to the *Glory of This Temple Yeild*,
Christs Presence made This Temple, That Excell;
Colloss. C: 2. 2. 9 In Him, the God-head Bodily did Dwell.
That But in Gold, and Pollish'd Stones was Bright,
This shin'd with Him, VVho is the Light of Light.
He There, and on the Crosse, did Solemnize
His Morning, and His Ev'ning Sacrifice.
Blest Virgin sure; Thou didst not stand in Need
For Bearing IESVS, to be Purify'd.
Next Thy Sons Body, Thine the Purest was,
Since Purity it self, through Thee did Passe
What is't Thy Purifying then did Mean?
Child-birth, which stain'd Thy Sex, did make Thee Clean.
Thou neededst noe more Cleansing, then Thy Son
Did stand in need, of Circumcision,
But Both Perform'd what God does Highest Prize
1 *Sa:* 15: 22. *Obedience, is better then Sacrifice.*

Parents

Parents are taught by Her, who Bore the Truth,
To Consecrate to God, their Childrens Youth.
Their Pious Gratitude with Hers should Suite
Who Offer'd up to God, both Tree, and Fruite.
Turtles, which Innocences Emblems be,
Yet could not be more Innocent; then She
Exo. 14. 22. *The Offering She Paid*, and Son She Bore,
Levi: 12. 8. Shew'd, She was Heav'nly Rich, *and Worldly Poor.*

On the Day call'd Innocents Day

Mat: 2: 16. Jer: 31: 15.

HAil Mournfull Day, On which the *Jews Beheld*
Great *Jeremie's* Dire *Propheſy Fulfill'd*.
Sad *Ramah ſaw thoſe Murther'd whom She Bred*,
And Rachell *would not then be Comforted*.

Mat: 12 16.

For *Herod* being both *Enrag'd* and Greiv'd,
Thinking He by the Magi was *Deceiv'd*,

Mat: 2 2:

And fearing *the New Starrs* vnknown Event;

Mat: 2: 16.

To Heav'n a Legion of *Young Martyrs* Sent.
Dreading to Miſſe that O N E, which He Purſu'd
Hee, in Thoſe Infants Blood, his *Hands* Imbru'd.
With what Mean Fears are Tyrants Joyes Controll'd?
Fearfull They are, of Children, Two years Old;
Thus *Herod* Acts againſt *His* own Decree,
He makes Them more, then he did Fear They'd bee.
Mans Rage moſt Glory to Gods Children Brings:
'Tis Greater to be Martyrs, then be Kings.

Ex: 14: 22.

The Old vail'd Type, now Wee with Clearneſs Know
Theſe through a True *Red Sea, to Canaan Goe*.
And Led the Van of that Bleſt Hoſt, whoſe Rear,
Will not be Seen, till Time ceaſe to Appear.
Our Mother therefore does Decree that They
Should *in Her Kalendar*, enjoy a *Day*.

38: Deut:

Faith ſhew'd Her (which with VVonder Reaſon Fills)
That Martyrs might be made againſt Their VVills:
And what's more ſtrange, That ſuch to Heav'n ſhould Come
As Dy'd, They knew not VVhy, nor yet, for whom.

Yet

Yet such is the Extensive Pow'r of Grace,
That little Children, have, in Heav'n a Place
Christ did therein His Will to Man Disclose,
And said, *His Kingdome did Consist of Those.*
Mar: 10 14 Well then may such, Eternall Glory win
Who dy'd for Christ, did no Actuall Sin.

God did these Sons of Men to Glory take,
Who in effect were kil'd for His Sons sake.

On the Day of the Crucifixion of

Our Blessed SAVIOUR

WOnderfull Day; That Title's due to Thee;
Above All Dayes, which have been, or shall bee!
Gen: 1. The Day, when *Order out of Chaos broke*;
Luke: 2. 13. The Day, when *God our Humane Nature took*;
Matth: 28. & 2. 3. The Day, when *Christ Ascended from the Tombe*:
Revel: 20: 11. 12. The Day, when *All the World must hear their Doom*;
Tho these Four Dayes, wee justly Great Ones call,
Yet when Alas Compar'd to Once; are Small.
Heb: 11. 3. For 'twas not Strange, that both the Heav'ns & Earth
From Gods All-pow'rfull Word, Receiv'd their Birth;
Nor, when nought else Heav'ns Justice could Attone;
The God of Nature, *put Our Nature on*:
Heb: 2. 16. *Acts.* 2. 24. Nor that *Hee should*, in whose Hand onely lies
Th'Issues of Life, and Death, from Death arise;
Nor that One Generall Assize should bee,
1. Cor: 5. 10 To Hear *from Gods own Mouth*, his *Full Decree*
These, but the Actings of a God Display'd;
Isa. 30. 28 But That *God suffer'd*, o'r This Signall Day;
Which Miracle Amazement did Infuse;
In *Heav'n*; *Earth Hell*, and *all* but in the Jewes;
In whose Obdurate Soules such Rancour Dwelt;
As All the World, but They; Compassion Felt.
Luke: 23. 44 45. The *Sun* from His Bright Globe, His Lustre Strips;
And with His Maker suffers an *Eeclipse*.
Ex: 12. 6. *The Moon did hide Her Face, tho fill'd with Light*;
Seeing the Sun at Noon, Create a Night,

Luk: 23: 45. The *Sacred Temple* at the Strange Event
Of this great Day, Her *Vaile* for Sorrow Rent.
Math: 27: 51 The *Earth*, which does insensible appeare,
Conc: 2 15. Yet at this Prodigie, *did Shake with Feare*:
Hells *Sad Inhabitants* for Anger Cry'd,
And by these Signes, Knew, the Messiah Dy'd
Math: 27: 52 53. Th' Infamous *Grave*, which the Last Day does Dread,
Thinking it now was Come, *Releas'd Her Dead*.
Mark: 27: 54 The Pale *Centurion, Smote His* Trembling Breast,
Luk: h 27 39 *And that Christ was the Son of God, Confest*:
Mr. 41. 42. But the vile *Jews, their Heads at Jesus nod*,
Bid Him come *Down, and They, They'll Say He's God*.
Oh Frantick Wretches, waste not More to Have
The Bodies of the Saints Forsake the Grave,
The Sun grow Dark, th' Earth in a Palsey Se,
Then onely to Descend From off a Tree.
Rom: 27 25 But, twas *that Sacred Blood* they did Despise,
2 Cor: 3 13. *And with'd upon their Heads, which vaild their Eyes*;
On! who of these Obdurate Jews can Hear,
And not bee Struck, with Horrour, and with Fear,
Yet wee call'd Christians, Guiltier are then They?
Joh: 14 6. They knew Him not, *the Life: the Truth; the Way*?
1. Cor: 2. 8. And when the *Lord of Life*, They Crucify'd,
Heb: 2. 9. *They did not know, that 'twas for Them, He Dy'd*.
Mercy may Plead their Ignorance for Them,
But 'tis Our Knowledge, which may vs Condemn,
Instead of Praise wee call Him, with Our Scorns
Math: 27 29 Wound him afresh, and *Crown him with* wreathe *Thornes*;
We say He is our Saviour; God and King,
Heb: 10: 29. Yet *trample on his Blood, as a Vile Thing*.
Judas his Cursed part wee daily Play,
Math. 26. 49 And Him wee *hail* as *Master*, *Wee Betray*.
The Wonders of this Day wee Heighten thus,
Making us vyches, that Hee Dy'd for us.

Prodigious

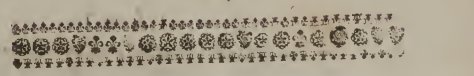
Prodigious Day ; on which ev'n God did Pray
To God, to take the Bitter Cup away.
A Day in which *Philosophy Descry'd,*
That Nature , or the God of Nature, Dy'd.
A Day in which Mortallity may Cry,
Death Thou art Swallow'd up in Victory.

O may this Day bee in All Hearts Engrav'd;
This Day , on which GOD Dy'd, and Man was Sav'd.

*Math:*26. 39

ius before
as Conver-
said those
is to *Ap-*
hares as
Suidas.

Heb: 2. 14.



On the Day of the Resurrection of

Our Blessed SAVIOUR; Or

Easter Day.

HAil Glorious Day; on which th'Almighty gave,
1 Cor: 15:20 To His New World, *the First Fruits of the* Grave.
Hail Glorious Day; in Thy Illustrious Light,
Acts: 26:8 What *Faith could scarce Believe. Appear'd to Sight.*
Hail Thou most Glorious Day; for 'twas on Thee
1. Cor: 15:55 56:57. *Death Lost his Sting; the Grave His Victory.*
Ere the Blest Dawn of this Day did Begin,
On which God Rose from Death, and Man from Sin;
Matth: 28.1.2 *The Pious* Magdalen *prevents the Light*;
Her Heddy Soul, Darkness, nor Tombs could Fright;
She of that Pow'r to Guard Her could not Doubt,
Mark: 16:9. *By which Her seven Divills, had been cast out:*
Her Duty's to His Corps Shee does Begin,
Luk: 23:56. *Assoon as She could pay* Them; *without Sin.*
But All those Perfumes which with her Shee Beares;
Were not so Sweet, as was Her Love and Teares;
Both which did Rise in Her to such an Heighth,
As made her Gratitude, Resemble Faith.
2 Sam: 1:26. David *would not the Love of Man Preferr,*
Could Hee have known, the Love which Shin'd in Her;
Matth: 28:2 *Angells*, to whom Her matchless Griefs were known,
To ease them; *From the Tomb Rell'd off the Stone.*
But not the Earth-quake, nor that Glorious Sight
Had, or the Pow'r to Please Her, or to Fright:

Nor could the Honour Shee did then Obtain
Of speaking with Blest Spirits, Ease Her Pain.
For those who *IESUS* seek, as *Mary* did,
Can but in finding HIM, be satisfy'd.
Who could Believe, a Woman would Display,
Joh: 13. 23. More Love, then *Hee, who on Christs Bosome Lay.*
Or that to Hers, Blest *Peters* Love should Yeild;
Math 16 18 *On whose Confession, Christ His Church did Build.*
Math: 28. 1. Yet She came *Early'r to His Tombe* then They,
Joh: 20. 10. 11 *And stay'd; and wept; after They went away.*
Nothing could o're her Griefs the Conquest win;
Yet Love; made want of Faith in Her no Sin.
For when an Angells News stopt not her Tears;
Joh 20. 14. 15 *Christ* to Reward, them *instantly appears:*
Soe Apt He is to bring that Soul Relief,
Whose Trembling Faith, springs but from Love, & Grief.
Both which in her Hee did so Highly Prize,
Mark: 16. 9 As *She First saw Him*, of All mortall Eyes.
Joh: 20. 17. 18. And sends Her *his Apostle, ev'n to Those,*
whom He to be the Worlds Apostles Chose.
Never did Love, and Sorrow, Hers Excell;
And never Both, were Recompens'd so well.
1 *Tim.* 2. 14 As 'twas *a Woman which Death first Brought In;*
So 'twas a Woman did the Glory win
To tell the World, with Her Obligeing Breath;
2 *Cor.* 2. 8. *The Lord of Life*, had broke the Bonds of Death.
Death; which till then did valiant Men perplex;
Now should not Fright, Those of the softer Sex:
See Martyrologie *Myriads of which, through Faith in* IESUS *Name,*
Have run to Deaths Embraces through the Flame.
2 *Kings* 2. 11 *Elijah like*, from Earth They did Retire,
And Climb'd to Heav'n, *in Chariots made of Fire;*

True

True Grief, does Cause Our Comforts, not Destroy:
Psal. 126: 5. For *Those who Sow in Tears, shall Reap in Joy.*
And when Death comes to Stare vs in the Face,
His Pow'r we Smile at, by the Pow'r of Grace.
1 *Pet.* 1. 3. 4. Christ by *His Rising*, has made Death to bee
Only the Gate, to Blest ETERNITY.
Such then as strive to gett Admittance there,
While They fear Death, to enter Heav'n They Fear
Those who like *Magdalen* their Saviour Love,
Coll. 3. 1. *Now Hee is Ris'n, should seek the Things Above.*
Since wee in *Magdalen* so well are taught,
Christ to a Soul by Love, and Tears are brought;
Still let vs strive by Both, Our Souls to bring,
Re. 19 4 6. VVhere They with Hers, may *Alleluiahs* Sing.

On the Day of the Ascention of

Our Blessed SAVIOUR

HAil Thou most sad, and Joyfull Day, on which (Rich,
Earth grew more Poor, that Heav'n might grow more
Th'Apostles, Christs Ascention did Deplore,
Fearing They Lost, what They did but, Restore;
Acts 1: 9. 10. 11. No wonder it Surpriz'd the *Gazers Sights*,
To See *a Cloud Involue the Light of Lights*:
To that Cloud only was the Blessing giv'n,
To be the Chariot, which bore God to *Heav'n*.
Psal: 18: 11 The Truths *which David Sang*, did then Appear
Darkness His Closest; *Clouds his Chariots were*.
In Sacred Things, How soon is Reason Lost,
Till 'tis Enlighten'd by the Holy Ghost:
For They with Grief on his Ascention Look,
Joh: 14: 1, 2 Tho then, *Hee in Our Right Possession took*
Of that Blest Kingdom, *where 'till that Glad time*
Coloss: 1:18. *The Human Nature*, *ne're before could Climb*.
The Happy Cloud on which Hee Deign'd to Ride
Psal. 24. 7. Approaching, Heav'n, *the Gates did open wide*
And Allelujahs Angells did Begin
v. 8. *Seeing the King of Glory*, *enter In*:
Hells, and Deaths Powr's, Hee did before Defeat;
And Now, His Crosses Triumphs are Compleat:
For to the Blood *of it* the *Pow'r was giv'n*
Coloss: 1. 20. To *Reconcile*, *All*, *both in Earth and Heav'n*.

Angells

Angells are now from fear of falling Free'd ;
Ephes. 4. 8. *Captivity by Him , being Captive Led*
Luk. 2. 13, 14 Since that *Bleſt Harmony was heard on Earth ,*
Which Heav'n did make , at His Forerunners Birth :
What Pen (but one took from an Angells wing)
Can write the Tryumphs , His Return did bring ?

Angells Rejoyc'd , who Muſick , are and Love ;
Pſal. 91. 11. *Heb.* 1. 11. That *Thoſe They guard Below ; ſhall Reign Above.*
And ſhall on thoſe Bright Thrones for ever Dwell
From which by Pride , ſome of Their Order fell.
1 *Tim.* 3. 6. *Jude.* 6. While Heav'n did thus Rejoyce , Men ſink with Grief ;
Two Angells therefore Fly to Their Relief ;
Act. 1. 10, 11 *who told th' Apoſtles , while They Gaze and Mourn ,*
That as Chriſt went from thence , He ſhould Return.
Such High Ambaſſadors ; ſuch Charming News ,
Baniſh'd their Sorrows , and did Joy Infuſe :
A Joy , which tho ſublime , was not Compleate ,
Till God indu'd them , with the Paraclete.

On the Day of Pentecoſt

commonly call'd

Whitſunday.

HAil Welcome Day; on which the World may Boaſt
Th'Apoſtles firſt Receiv'd the Holy Ghoſt.
God Vſher'd in the Vaſt Gift, He deſign'd,
Acts 2:2. *By a moſt mighty, and a Ruſhing wind:*
To ſhew, the Bleſſed Spirit does Abhorr
To Reſt in any Place, not Cleans'd before.
Heb. 12.29. God *a Conſumeing Fire*, Himſelf does Call,
Acts 2: 3. Now, in *Illuminateing Fires does Fall.*
The God of Nature, Natures Laws did turn;
And made that to Inſpire, which vs'd to Burn:
Mans Nature Chriſt carry'd to Heav'n; and then
Does with the Spirit of God, Enlighten Men:
Acts 2. 3. The *Cloven Tongues* Foreſhow the Joyfull News,
Act. 11.18 *That Gentiles muſt be taught as well as Jews.*
Act. 2. 3. And *Tongues like as of Fire*, did Intimate,
The Cleanſing Pow'r ſhould on the Goſpell waite;
Act. 2.6.7. *The Gazing Multitude with Joy Admire,*
How Tongues on Heads, ſhould Tongues in Mouths Inſpire;
Thus taught by God, in Tongues They Criticks grew,
Of which, the Pow'r before, They nothing knew.
Act. 2. 6. Now *Ev'ry Nation which the Feaſt had brought,*
Heard in their Variant Speech the Goſpell taught:
*Gene.*11.7.8 *Variety of Tongues in Elder Time,*
Stop'd that proud Tow'r man aim'd to Heav'n ſhould Climbe:

But

Act: 2: 11: But now Variety of Tongues is giv'n,
As the ſure means to Raiſe Man vp to Heav'n.
Thoſe who the Church would to One Tongue Contract,
Againſt this Fruitfull Miracle muſt Act,
And while They Run in ſuch a Guilty way,
Deſtroy one Bleſſed end of this great Day.
How Faulty againſt God muſt Thoſe Appear.
Who Darken, what This Miracle made Clear?
And with Their Pride, or Intereſt, to Comply,
Would make Religion a Monopoly.
Yet ſome to mock the Miracle Deſigne,
Act: 2: 13. And Drunk with Rage, *Aſcribe it to New Wine.*
With which when men are fill'd Experience ſhows,
It tyes mens Tongues, but New Ones ne're Beſtows
Joel: 2. 28. Bleſt *Joels Prophecy* on them did Fall,
Yet Inſpiration, Drunkeneſs, They call.
No wonder, when in Sin They flew ſo High;
2 Theſ: 2: 11. *God gave them over to Beleeve a Lye.*
But they, by whom the Miracle was Priz'd,
Act: 2. 41. *Receiv' the Sacred Faith, and were Baptiz'd.*
When the Bleſt Spirit mov'd the Tongue which Taught
Act: 2. 41 *Three thouſand Soules,* to life one Sermon brought.
Above all things, Gods word ſhould be Eſteem'd;
It made the World, and then the World Redeem'd.
Yet the Beſt work does on the Goſpell waite
'Tis more the World to Save then to Create,

On the Day of St. Iohn

The BAPTIST.

HAil, Thou Bright Phoſpher to that Glorious Day,
Which from the VVorld, Sins Darkneſs Chas'd away;
Ioh: 1. 23. Hail Sacred *Voice*, which from *Above* was Sent,
Math: 3. 2. 3 *To warn Man to Beleeve and to Repent.*
Never did ſuch a Prophet Shine on Earth;
He, his Redeemer knew, before his Birth.
Luk: 1 41. 43. 44. *His Joyfull Leaping in his Mothers Wombe,*
When His Lords Mother, unto His, did Come,
Made it to both, That he did Know appear
Iob: 4. 42. *The Unborn* SAVIOUR *of the World was there.*
Philoſophy, cannot the VVayes Unfold,
How Babes Unborn, did Correſpondence hold.
None can the Hidden Cauſe of it Diſpence,
But onely the SUPREAM INTELLIGENCE.
No VVonder, ſince our Saint Tranſcended All,
Matth. 11. 9. That Chriſt ſhould Him, *more then a Prophet Call.*
Judge, with what Knowledge God did him Adorne;
Prov: 8, 12. 22. VVho knew *Wiſdom it ſelf*, ere He was borne.
Reading of Him, VVonder our Soules ſhould Seiſe;
His Hiſtory is fill'd with Miracles.
Luk: 1. 7. 24. 25. 36. *Luk:* 1. 41. Hee did a *Sonne to Barrenneſs become,*
His body was his Tongue within the Wombe.
In His ſtrange Birth, The Eies of Faith might See;
The Barren Gentile VVorld, ſhould Fruitfull bee.

So

So many did for *His Baptising* strive,
Joh: 3. 23. *That Enons River* scarce could Waters give.
Never did man to such High Glory Rise;
Math: 3. 13 *This Wonder us* Priest *did his own God Baptise.*
In stead of shineing Vestments He did weare,
Math: 3. 4. *A Leathern Girdle, and a Robe of Haire.*
Yet His Best Ministry, most Firmly Stood,
Its Greatnes did appear in Doeing Good.
Math: 3. 4. *Locusts*, and *some Wild Honey*, *was His Fare*,
Corthusians Meales, to His, Excesses were.
This sparing Diet, and That humble Dress,
Does practically Sentence Our Excess.
Luk: 3. 12. 13 14. Yet the *great Orders of the Pen*, *and Sword*,
Did Throng to Hear, and Reverence'd His Word.
No Characters by man Erected, shine
With so much Awe in Hearts, as the Divine.
Reason payes more to Piety Alone,
Then to the Guards, and Glittrings of a Throne:
What yet, of his first State, Man in him beares:
Minds him, More's due to wt he Likes, then Fears.
But, All His merit did not Guard his Life,
From the Revenge of an Incestuous Wife.
Who can think Crimes, which Lust will not Comitt,
When tis to Reap, the Guilty Fruits of it?
Nature, Religion, and All Sacred Tyes,
Some will, while the Hot Frenzy Lasts, Dispise.
Herod, Sirnam'd Antipas, had been Led,
Math: 14. 3. 4. *Inflam'd by Lust*, *his Brothers Wife to wed*:
Our Sacred Baptist, whom no Pow'r could awe;
Levit: 18. 16 Declar'd, *His Marriage was against the Law.*

Th'Inceſtuous Queen, who thought Leſs bright ſhee Shone,
In a Chaſt Bed, then in a Vicious Throne,
Fearing, the Sentence paſt by ſuch a Saint,
Might make the Kings Soul Firm, and Paſſion Faint;
Reſolv'd to Act, what oft the Fierce had Try'd:
Great Crimes, by Greater, muſt be Juſtify'd,
The time She Deſtin'd for this Guilty Thing,
Was on the *Birth Day* of Her Luſtfull King:
Math: 14 6. For then to Honor it, *there did Reſort*
Mark :6. 21 *All that were Great, or Gay, about the Court.*
When Meats Exceſs, Join'd with the Fumes of wine,
Clouded that Reaſon Temp'rance does Refine;
Herodias Daughter, by her Mother gain'd;
Mark: 6. 22 So well the King with *Dancing* Intertain'd,
That when His Juſtice to His Paſſion bow'd;
He Solemnly, in the Aſſembly; vow'd,
Mark: 6. 23 *What e're She ask'd of Him*, ſhould be Her Owns
Tho twere to half the Value of His Crown.
Math. 14.8. *The Cruel Maid then ask'd the Baptiſts Head,*
No ſighs She utter'd, and no Tears ſhe Shed.
Pleas'd that Her Mothers Fury She Obey'd,
A ſinfull Joy, Her wanton Looks Display'd.
Mark : 14.9 *Herod*, to grant the Black Requeſt, *was Loath;*
Yet for the ſake of His great Gueſts, and Oath,
The *Bloody Preſent inſtantly was Brought:*
v. 10. Ne're with ſuch Worth, and Guilt, *was Charger Fraught;*
v. 11. Yet All their Mirth, the Gaſtly ſight did Break,
For tho the Tongue did not, the Head did ſpeak,
And Cry'd to Heaven, where the great Judge does dwell;
Joſeph: Antiq: Jud: 18. *C.* 9. *Who from Their Thrones th'Inceſtuous did Expell.*
How wild is Pow'r, which made a Monarch Prone,
To ſlight Gods Word, to Gratify his Own. Falſly

Fa'fly He thought, to a Rafh Oath he ow'd,
More then to Juſtice, Nay more then to God.
His Griev'd *Diſciples*, hearing the Sad News,
Did Their own Sins, for their great Lofs, accuſe.
Math: 14. 12 Then, from the Priſon, They, *the Body take*,
And a True Mourning at the Fun'rall make;
Yet to the Lookers on, it did Appear,
The Mourners, Happy'er then, the Dancers were.
O who can Read this Story with Dry Eies?
Or will not after it, this World Deſpiſe?
When ſuch a Head, is as a Tribute paid,
To a Lewd Oath, paſt to a Dancing Maid.
Let vs, ſince Lofty Stations Crimes Inſpire,
Early, from all their Cheating Charmes, Retire;
When on Death Beds, we, Languiſhing, ſhall Lye,
And know Eternall Joies, or Paines are nigh,
Then wee ſhall Grieve, tho it may be too Late,
How ſlightly wee, our precious Time, did Rate.
Many have Mourn'd Their Lives, They ill have ſpent,
But none, of well Employing them Repent

On the Day of St. Stephen the

Christian Proto-Martyr.

HAil Thou Blest Leader of the Noblest Band,
Which ever Mortall, did, or shall Comand!
The Worlds great Generalls their Follow'rs Pay
In Rusting metall, or in Fadeing Bay;
Theirs must by Killing Guilty wreaths Obtain;
But Thine, by Dying, Life and Glory gain.
Both which shall Last, when Pyramids of Pride
Are shrunk to Ashes, such as now They Hide.
This shews how Different the Payments are,
In the Worlds Laureat, and the Spirituall Warr.
The Jews, who Found They no Defence could make,
Act: 6. 10. *Against that Spirit by which* Stephen *Spake*;
Resolv'd by Death to finish the Dispute,
And stop that Tongue, which They could not Confute:
Act: 7. 58. *Those Stones, with which his Life They battered down*,
God made the Jewells, of Our Martyrs Crown.
Our Christian *Moses* first this Red Sea Try'd,
And to the Heav'nly Canaan is Our Guide,
When *JESUS* was to Dy for Mankinds Crime;
Luk: 22. 43. Onely, *One Angell came to Comfort Him*:
But when Elest *Stephen* was a Martyr made,
Act: 7. 55. *To His Glad Eies, All Heav'n appear'd His Aide.*

When

When God and Christ by Op'ning Heav'n were th'wn,
Both Faith, and sight, for Him, Combin'd in One.
Thus Gods vnbounded Mercy did Proceed,
Giveing most Comfort, where there was most Need.
To the First Martyr was the Blessing giv'n,
Act: 7. 55. *To have on Earth a Real sight of Heav'n.*
Least failing through Deaths stormes, his Soul might Fright,
Of his wish't Port God kept him still in Sight,
Martyrs to Come, in his Blest vision see,
Those Joyes, which to such Death God does Decree.
No Athist e're, to Loose his Life was Known,
Only to prove that After it There's none.
Annihilation, when Life does Expire,
Is less the wickeds Faith, then their desire.
But *Stephen* Joyfully this Life Resingn'd,
Philip. 1. 23. Knowing He shou'd *with Christ a better find*,
If after Dying nothing did Remain,
Act: 7. 59. His Vision had been False, *his Pray'r Vain.*
What *Stephn* saw, would Charge God with a Lye;
If, with the Bodies Death, the Soul should Dye.
Christ then did Act what he before Decreed,
That Martyrs Blood should bee the Churches Seed
Act: 7. 56. For *his Last words*, *Proofs of Christs God-head give*,
59. *Pray'ing that IESUS would His Soul Receive.*
Since, who, in Martyrdomes Red Path has Tred,
Dying, would Leave his Spirit, but to God?
From His Last Pray'r, wee Reap this Blessed Fruit,
That Arrianisme ere born, it does Confute
True Martyrs Charity ascends so High,
Act: 7. 60. *They Pray for those at Death, that make them Fly.*
And Such as part with Life, Gods Laws to Keep,
Act: 7. 60. Dying to Them, *is but to fall asleep.*

On the Day of St. Peter

Math: 10. 2. HAil *First Apostle*; Thou, whom Christ did Choose
To Preach *Mose's* his Saviour, to the Jews.
None of the Sacred Twelue, the Church Agree,
In various Dispensations Equal'd Thee.

Math: 16. 16, 17 18. Thou First didst own *that Faith which ne're shall Faile,*
Since against It, *Hells Gates shall not Prevail.*

v. 22. But thou *didst Deprecate the Lambs being Slain;*
1 *Cor.* 15. 14. VVithout whole Death *Thy Faith had been in vain,*
Mat. 16. 18. *That Rock, on which the Church should, Founded bee:*
Tho thousands by mistake believ'd 'twas Thee.

Mat: 16. 18. For Christ did *name Thee Peter*; and did own
Thou in His Church, art *One* Chief Corner Stone:
And Christ on Thee, did the Honor showre,

Math: 10 2. Of being *First in Order*, not in Pow'r.

Math: 16. 19 Since the Keys Pow'rs *with which Thou first wer't Blest,*

Math: 18. 18 *Hee also did Conferr on all the Rest.*

Math: 14. 28 His *Faith to Walk on Waters, did not Shrink;*

v. 30. But Oh! How *soon it fail'd and Hee did Sink?*

Joh: 18. 10. Hee *drew his Sword*, First, on His Masters side;

v: 25. But then, *That Hee his Master was*; *Deny'd.*

Mat: 26. 35. Hee *first did Promise, hee with Christ would Dy,*

v: 56. But *when the Danger came, he then did Fly.*

Christ, who his Heart better then hee did know;

Mat: 26. 34 *Foretold his Fall, before the Cock did Crow.*

No meanes are weak, which God Vouchsafes to vse;

Math: 26. 75 *The Crowing of a Cock, His Faith Renews.*

That

That Bird, whose voice does Usher in the Day,
Drove from his Soul the night of Sin away.

Mark: 13.17. Whil'st *Hee, with Oaths, and Curses, Christ Abjur'd,*

Luke: 22. 61. Those *Sins, but by One Look of His, were Cur'd.*

O Pow'rfull Look! which instantly could Dart,
The Rayes of Grace into a Perjur'd Heart.
O moveing Look! which could so well Perswade,
That of a Sinner a Blest Saint It made.

Matth: 26.75 *Those bitter Tears*, which His Repentance Spilt,
So Pow'rfull were, They washt off all His Guilt.
Thus Cleans'd; He did Aspire for Christ to Dy.
From whom before he did not Blush to Fly
So vast the Diff'rence is, which God does Place,
Between the Strengths of Nature, and of Grace.

Act: 2.14. 41. *Now by one Sermon, hee does Thousands make*
That Christ Aware, which he did once Forsake.

Act: 3.2, 3, 7, 8. *The Lead-rid Persons now at His Comand,*
On Their Long-useless Limbs in Rapiures Stand.

Act: 5.15. *His Shadow now, does quicker Health Impart,*
Then All the Ist'llarce of the Physick Art.

Act: 3.6.7. Now tho, *He could not give to Beggars Wealth,*
Yet, he did give Them greater Riches; Health.
Now That All Hypocrites his word might Dread,

Act: 5.9.10. *God strikes Sapphira, and her Husband Dead.*

Act: 9.39.40 *But Dorcas, whom the Weeping Widows Praise,*
Christ from the Dead, at Peters word, does Raise.
Who then dare think, *God will not at the Last,*

1 Cor: 15. 52 *Raise All the Dead, at the Archangells Blast?*
Since, what He did to Tabitha, has show'd,
The Pow'r to doe it, God on man Bestow'd.

Reason,

Reason, without the Help of Faith, doth show,
God can doe more, then He made *Peter* doe.
Who Doubts the Dead shall Rise at Times last Hour;
Questions at Once, Gods Promise and His Pow'r
Tho These, and many Wonders more, wee see
The Sacred Word of God Records of Thee;
Yet from what Scripture, can Romes Bishops Plead;
That Thy Successors are, the Churches Head?
Antioch does seem to have a stronger Claim,
Act: 11. 26. *Since there the Christians first Receiv'd their Name.*
See D. Cave's *life of S. Peter Sect.* 9. *Pt.* 1. *And All past Ages, as the present Own,*
In Antioch Thou didst Erect Thy Throne.
Rome, but the second Place was, where it stood,
Rome, whose ungratefull Earth sucked up Thy Blood.
Whilst *Antioch* urges, Since was Thy First See,
First Learn'd Thy Faith, and from Thy Blood was Free;
Shee seems in these Three Blessings to Exceed,
What ever Romes best Orators can Plead.
This made the *Nicene Fathers to Decree*,
Can: 6. *The Pope of Antioch, a first Pope should bee:*
For till Romes Church did thirst for Pow'r and Fame;
Pope to All Bishops, was a Common Name.
But Time, which All but Truth doth Overcome,
Antioch Destroy'd, and has Exalted Rome.
Yet this alone, is the best Plea wee see,
Which Rome can urge for Her Supremacy.
Which were it Good, the World must then Confess,
That Romes Supramacy is Her Success.
Divers Popes show (who Errors did Embrace;
Faith comes not by Succession but by, Grace.

That

That Blest Evangelist, whose Pen did write,
The Gospell which most think thou didst Indite.
Mark 13 71 Lets us, *thy Fall in Ponder Colours see*,
Then are made use of by The Other Three.
By which wee Learn, when wee a Sin Committ,
Wee should Our selves be most Severe to It.

But thy great Failing, which so Black Appears;
Faith has wash'd off both, in thy Blood and Tears.
Tho trembling Fear, made thee from Iesus Fly,
Yet stable Faith, made thee for Him to Dy.
And Judge, since Christ Dy'd vpright on the Tree,
His Dying Posture was too good for Thee.
See D. Caves *life of St Peter Sect.* 9. Pt. 6. *This made thee beg* (what th'Impious did Deride)
That thou might'st bee Reversedly Crucify'd:
That Humble way, which thou didst Choose to Dy;
Honor'd the Cross, which Christ did Sanctify.
Hee, a sure way to Endless Life does Choose,
Who in this VVorld, His Life for Christ does Loose.

O Happy Loss; which brings the Highest Gain;
2. *Tim.* 2. 11. 12. Since *those who Dy for Christ, with Him shall Raign;*

On the Day of St. Paul

HAil Great Apoſtle, Greateſt of them All,
Act: 9. 5. 6. Since *from Chriſt Glorify'd Thou haaſt Thy Call.*
A Call, which made Thee ſtop Thy Fierce Purſuits;
Gala: 1. 23. And *Preach that Faith, which Thou didſt Perſecute.*
2. *Cor*: 12. 11. Taught *by Gods Word, Thee I the Greateſt Call,*
Since from thy Riſeing, Thou didſt never Fall.
Thou with that Sacred Priviledge wer't Bleſt,
VVhich God Con er'd on none of all the Reſt.
And Thou Encourag'd by the Pow'r of Grace,
Gal: 2. 11: 14. Peter *withſtoodſt, when Faulty, to the Face.*
The Chriſtian-World in Sacred Records ſee,
2. *Cor*: 11. 28. *The care of All the Churches Lay on Thee.*
Thy Pen, in writing more of them, was Bleſt,
Then the Inſpited Pens of All the Reſt.
And the Bleſt Spirit Teſtifies of Thee,
1. *Cor*: 15. 10. *Thou more then All didſt work abundantly.*
Rom: 11. 1. *Thy Tribe, of which ſo Few Gods wrath did Scape,*
Judg: 20 46 47. VVhile *They maintain'd a Murther and a Rape:*
1 *Sam*: 10 21. VVas yet the Tribe, *from which his Hand did Chooſe,*
The *Firſt of All the Monarchs of the Jews.*
And, which did more the Fame of it Renew,
Rom: 11. 13. The great *Apoſtle of the Gentiles* too.
Gen: 42. 38. Since *Jacob Lov'd his youngeſt Son* ſo well;
God made His Tribe moſt other Tribes Excell;

To

To *Benjamin* more Glory it does bring,
To give vs That Apoſtle, then a King.
Of all the Sacred Colledge, Thou Alone,
For OUR APOSTLE we with Juſtice own.

Rom: 11: 13. *The Gentiles Teacher Heav'n does thee Declare,*
And wee, of the Weſt World, all Gentiles were.

Rom: 11. 13. Since Thou *thine Office doſt ſo Magnify*,
My Muſe delights in magnifying Thee.
As God to Thee moſt Myſteries did ſhow,
So Hee made Thee moſt, Suff'rings vndergoe.
Thy Life, Like Thy great Maſters, ſeemes to bee;
Continuall Scenes of Vary'd Miſery.

Act: 9. 1. He, who *moſt vex'd the Church*, God Judg'd it Fit,
Should bee afflicted moſt, in Planting It.
By which his Sacred Juſtice has made known,
Only Great Suff'rings ſhould Great Sins Attone.

2. Cor: 6. 5. *Stripes, Priſons, Dangers, and all elſe wee Dread;*
Were, by his Providence, *Thy Daily Bread.*
But tho the Loads were great, which Thou didſt bear;
Yet vnder them, Thy Comforts greater were;
For the vaſt Privilege to Thee was Lent,

Philip: 4. 11 *Of being in All States of Life Content.*
To what Amazeing Raptures wer't Thou brought

2. Cor: 12. 2. When *Thou wer't vp, to the Third Heaven caught?*
Such were the Joyes thou didſt Partake of there,
Thou, but in Negatives, couldſt them Declare.

V: 4. Yet wee thoſe Joyes for Worldly Trifles ſell,
Which ev'n Thy pen, did want the Pow'r to Tell.
That Bleſt Apoſtle, to whoſe Eies was ſhown,

Revel: 1. 1. What the Church call's *the Revelation.*

The

Tho Hee to Picture Heav'n enough did see,
Yet fell in Revelation short of Thee.
For Wee, of what Hee saw Partakers are;
2. Cor: 12. 4. But *thou saw'st things, not Lawfull to Declare.*
Those Jews, which at thy Miracles did grudge,
Act: 24. 1. *Brought thee to Dy before a Roman Judge.*
But Felix trembl'd, and his Tongue was Dumb,
Act: 24. 25. *Hearing thee* Treat *of the great Day to come.*
Such Pow'r those have, which Gods Cause undertake,
That from the Barr, They make their Judges Quake.
Act: 25: 13: 24. And when to *Festus and Agrippa led*,
That before them, thou for the Faith should'st Plead.
The *King confest, thou didst so well perswade*;
Act: 26. 28. That *He was then ALMOST a Christian made.*
God, with such Argu'ings, shall all those Supply,
That from their Force, Reason, nor Faith could Fly.
Such Divine Logick, thou didst Athenians use,
That who Resisted was without Excuse.
When *Nero* had, the Bright *Popp'ia* gain'd,
To such a Sin, as all her Beauty Stain'd:
See D. Cave *in his life of St. Paul Sect.* 7. Pt. 8. Blest Paul, as *Holy Chrisostome does write*,
Converted, and thereby made her more Bright.
For after to the Faith Hee her did win,
Romes Glories, could not Tempt her up a Sin.

WHich made the Tyrants Rage so blind, and High.
That, who His Mistress sav'd, Hee damn'd to Dy.
That Faith, for which Our great Apostle bled,
He did, when Call'd by Christ, Seal with His Blood;
And

And when Romes Pow'rs, he had by Death O'recome;
God Crown'd the Head he Loſt with Martyrdome.
A Crown, which Monarchs ought to value more;
Then That which once His Murth'rer *Nero*, wore!

Rom. 6. 11. *Jam.* 1, 12. O May wee Learn from Him, to Dy to Sin;
That Wee thereby, the Crown of Life may Win

On the Day of St. Andrew

THE APOSTLE.

BLeſt Saint, whom Two Peculiar Honors Crown'd,
John: 1, 40. Thou wer't *the Firſt, that the Meſſiah found*,
And e're the Goſpell, Chriſt to Thee did Teach;
v. 41. *Thou didſt the Goſpell to Bleſt* Peter *Preach.*
Of the Firſt Brothers, which on Earth did Live,
Gen. 48. *The Eldeſt, to the youngeſt, Death did give:*
See D. Cave *in his life of St. Peter Sect.* 1. Pt. 4. *But of thoſe Firſt, wee in the Goſpell Read,*
The *younger, did to Life, the Elder Lead.*
In them, the Different Maxims are Deſcry'd,
Twixt Thoſe, whom Nature, and whom Grace does guide;
That Holy Zeal, Chriſt did on Him Beſtow,
Made Him into Remoteſt Regions goe:
See D. Caves *life of St Andrew Sect.* 3. *Wild* Scythia, *which did Civill Nations Fright,*
Own'd to His Piety the Goſpells Light.
Thoſe Hee ſet Free, whom Sin in Chains did hold;
Sin, which had more Benum'd Them, then their cold.
Sect: 4. *To Tam'd* Bizantium *afterwards hee Saild,*
Where by His Pains ſo much the Faith Prevail'd,
As Hee, that City with a Mitre grac'd,
And in that See Pauls *Belov'd Stachys plac'd:*
Rom: 16, 9. After thoſe Parts did Rev'rence JESUS Name;
He then to *Patræ* in *Achaja* came:

Ægeus

Dr. Cave *in his life of St. Andrew* ℣. 5.

Ægeus *the Pro Consulls Office bore* :
Who with blind Zeal , blind Idol's , did Adore:
As God , he worship'd Statues , which he made;
Thus, by Ill breeding , most men are Betray'd.
Seldome wee wipe out Prepossessions staines,
For what Our youth Receives , Our Age Reteines.
Since to False Gods, Hee thought his Zeal was Due;
How had it heightend ; had he known the True?
Our Blest Apostle , being griev'd to see,
Th' Achajans bent to such Idolatry,
Shew'd them , that Adoration should bee paid,
To that God onley , which the World had made.
The Gospells Influence , as the Suns , is Felt,
The Clay it hardens , and the Wax doth melt :
For ; what Our Saint taught of the Word of Life,
Inrag'd the Husband , but Converts the Wife.
Fair *Maximilla* , when the Truth Shee heard ;
Despis'd those Idols ; which Her Husband Fear'd.
And wonder'd , when in Grace shee did Partake,
How men believ'd, their Hands, Their Gods could make;
In her new Faith , so Happy Shee appears,
That Shee did Court her Lord to it , with Tears;
But , tho Her Beauties He did much Adore,
Yet Hee did His Revenge , and Idolls more.
A Cross Decussate , Hee with speed does Frame.
(Which sort of Cross ; still bears St. *Andrews* Name)
And on it did Our Martyr Crucify,
Whose Limbs , he did not Naile to it , but Tye.
Those Cords , more Cruell were by Farr, then Steel,
For they Deaths Pangs made him the Longer Feel.

See D. Cvacs *in his life of St. Andrew at large.*

During

During two Daies, while thus his Limbs they ſtretch'd,
He for His Murth'rers Pray'd, or to Them Preach'd.
The People all Astonish'd were, and mourn'd,
That Hee, his Croſs had to a Pulpit Turn'd.
And could not of that Doctrine think too high,
Which for ſuch Hate, Return'd ſuch Charity.
Poor *Maximilla*, was nere Drown'd in Tears,
Yet, whom Her Lord had murther'd, Shee Interres;
There in a Privat Tomb His Corps did Reſt,
Till with great Conſtantine the World was Bleſt,
Who, to His new Imperiall Seat did Bear,
His Sacred Duſt, and gave it Buriall there.

On the Day of St. Thomas the Apostle SIRNAMED DIDYMUS.

Joh: 20. 25. HAil Thou Great Saint, *whose Doubts were once so High,*
As Border'd Thee, on Infidelity.
Thy Gratious Lord, Recalls Thee when Astray;
And yeilds to Conquer them, in Thy own way.
Hee offer'd by Thy fences to make known,
Hee was no Spirit, having Flesh and Bone,
And But this mild Reproof, Thou didst Receive;
Joh: 20. 27. *Bee Thou no longer Faithless but Beleive.*
At this, Thy want of Faith Thou didst Detest;
v. 28. *And that Hee, was Thy Lord*, and God Confest.
Christ when His Doubts rose to a Sinfull Heighth;
Joh: 20. 27. Did *make him by his Senses Climbe to Faith*;
His Sacred Mercy; which no Limits knows,
Blames what Hee wants, and what Hee wants bestows.
When God our Faith Requires, yet holds not fitt,
Our Senses should be vs'd to Reach to it;
As in the Hypostatick Vnion;
A Virgin did Conceive: and Three are One.
Not to beleive of Them, but what wee See;
Is to be Sinfull to the Last Degree.
But when God does a Miracle Dispense;
And does Subject the Proof of it to Sense;
Hee, who will not his Senses then Believe;
Rejects that Proof, which God bids him Receive.

Joh: 2. 1. The *Wedding Guests at Cana*; had not known;
The only Transubstantiation;
VVhich ever yet on Elements has past;
v. 9. Had They believ'd, *against their Sight and Taste.*
Romes Church, Amazing Doctrines does Dispense;
First bids vs Credit, then, not Credit, Sense:
Our Senses wee must Trust, to know the Priest
Does Consecrate the Blessed Eucharist;
But must Renounce, after the Holy Rite,
Our Taste, Our Smell; Our Feeling. and our Sight:
Yet who can know Hee must not Sense believe,
If to his Senses he no Credit give.
Since; to be taught Hee must their Verdict Slight;
He either must believe, his Ear, or Sight:
Luk: 24. 38. 39. Our Blessed Lord, did His Apostle win,
2. *Cor:* 4. 18. By *seeing, to believe what was not seen*;
Hee *often blam'd them, that they Disbeliev'd;*
Luke. 24. 38 39. *Those things, which by their Senses they Receiv'd.*
And that Blest Faith, They did to Men Dispense;
Joh: 11, 2, 3. Was built vpon their Senses Evidence;
Their Eies, their Eares, their Hands, They did Confess;
Of what they taught, were their sure Witnesses.
And on his Soul, a Sin our Saint did Draw;
In not believing, what his Brethren Saw.
When beyond *Jordan*, the sad News was Spread;
Joh: 11. 1. That *Lazarus of Bethany was Dead*;
And when, at *Mary*, and at *Martha's* Pray'r;
v. 7. *JESUS into Iudea would Repair.*
Which, *since the Jews did there his Life pursue*;
v. 8. *Th' Apostles were unwilling he should doe*;

Thou

Thou saidst to Them, (Thy Love was then so High)
V. 16. *Let Us goe also, and there with him Dy.*
Thou, who to Dy with IESUS, didst not Dread,
V. 44. Thou, *who saws't Lazarus rais'd from the Dead*
How couldst thou Doubt, what thy ten Baethren said,
Whose Eies, the Witnesses of it were made?
How couldst Thou doubt His Rising, who had shown
Joh: 11.25.26 *He was himself the Resurrection?*
But Sin in Man, Gods Image does Deface,
Till 'tis afresh, stamp'd, by the hand of Grace.
But when from want of Faith, he was Reclaimd,
His Falling with such Zeal his Soul inflam'd.
Euseb: lib. 3. c. 1. That through *the Eastern World*, he went about,
To Plant that Faith, of which He once did Doubt.
Which shows, that into Sin the best may Fall;
And that such Sin, for greater Zeal does Call.
Dr. Cave in his life of St. Thomas § 3. The *Farthest Indians*, he to Christ Reclaim'd,
Where Still St. Thomas-Christians, They are nam'd.
More wealth He brought them by his Pious Toyle,
Then Nature yeilds them, from their Sea or Soyle.
Th' Incense of Faithfull Pray'r, is of more Price
Then All their shining Jewells, and their Spice.
At Sumatra, the Brachmans Fertile Ile,
Hee did to Christ, the People Reconcile.
Maff: Histor: Indic: Lib: 2. P. 85. quot. by D. Cave. At *Malipur*, Chief Town of Cormandell,
In which, their *Sagamo* or King, did dwell.
Neare which, Fam'd Ganges in the Gulf does Fall;
A Church he built, and on Christs Name did Call.
There, by his Prayr's, and Miracles he wrought,
That Savage Prince, to the Best Faith he brought.

The

The Vnconverted Brachmans quickly knew ;
That their Feign'd God, muſt yeild vnto the True ;
And then their Pow'r, and Riches muſt Decline,
They, who Priz'd ſordid wealth, above Divine:
Reſolv'd ; (to ſave what they did moſt Eſteem)
To give Him Death ; who had brought Life to them.
An Ambuſh, neer a Sacred Cell they Laid,
In which, our Bleſt Apoſtle daily Pray'd.
While There, He for his Murth'rers, praying was ;
They through his Heart, their guilty Darts did Paſſe ;
Then, left no part of all his body whole,
And from his Earthly Priſon freed, his Soul.
Th' Adventurous Portugalls, in after time,
That they, might both to wealth, and Glory Climb,
Planted this Region, which ſo Diſtant Lyes,
And which the Sun firſt Gilds, when he does Riſe.
There, as a much *Eſteem'd Hiſtorian* Saith, *Oſorius.*
Thouſands they Found, who held the Chriſtian Faith;
Taught firſt by Our Apoſtle, They All Sayd,
And by Tradition, was to them Conva/'d.
Some Pious Prelates, the whole Flock did Guide;
And over them, an High Prieſt did Preſide :
Their Churches, with no Gawdy Pictures ſhone;
To them Saints Images, were things vnknown.
No Repreſentment, but the Croſs was made,
Zeal was the Ornament, their Churches had.
Beyond what's Decent, they no Rules did know ;
Religion, is a Subſtance, not a ſhow.
The Goſpells firſt Simplicity they Priz'd,
Church Pageantry, they hated, or Deſpis'd ;

Their

Their Clergy, did, much of their Time afford,
To make the Lay Study the Sacred word,
Of which no part of it, with them Remain'd,
That is in the Old Teſtament contain'd.
Th'Eſſentialls of Faith, They all beleiv'd,
And in both Kinds, the Euchariſt Receiv'd,

He, who was weary in the World to dwell:
Might when he would, Retire into a Cell.
None thence, would to the World again Repair;
Devotion, and not Vows, confin'd them there.

1. *Pet.* 2. 2. Theſe, who *with the Words Sincere Milk were Nurſt*;
Show vs, how plain, Religion was at Firſt.

See D.Cave When *Souſa*, did in *India* Govern All,
As Vice Roy to the King of Portugall,
The *Indians* found, digging vp bury'd Stones;
A written plate of Braſs, and Dead mens bones;
At Laſt a *Bramin*, then a Learned *Jew*,
The meaning, of th'Engraved writing knew;

Firſt it declared; Gods Son, St. *Thomas* ſent;
To teach them to believe, and to Repent:
Next; that to build a Church, their Sagamo;
Did on Our Saint; freely that Land beſtow.

The Portugueſes, judging that thoſe Stones;
Had been the Coffin, of our Martyrs bones.
The precious Relicks, bury'd with Reſpect,
And did o're them, a ſtately Church Erect.

On the Day of St. Iohn the Apostle

HAil Great Apostle, who so happy 'prov'd,
Ioh: 13. 23. As to be call'd *th' Apostle IESUS Lov'd.*
A Name, which does to thee more Glory bring,
Then wer't Thou stil'd, the Vniversall King,
Who well can think, *Linus* and *Cletus* were,
Euseb. lib. 3. *C.* 19. (*Who next to Blessed* Peter *fill'd Romes Chair*)
The onely Heads, Christ to His Church did give;
While Thou, who on His Bosome Dwellst didst Live;
Thou, on whose Head, while Thousands did Admire,
Act: 2: 3. The Spirit did sitt *in Cloven Tongues of Fire.*
Thou whom, that Spirit did Inspire *to write;*
Ioh: 21. 24. *The Loftiest Gospell*, which it did Indite.
Thou, whose blest Tongue by God himself was Chose;
Revel: 1. 11. *Ch*: 22. 18. *That Book* to Dictate, which *His Word did Close.*
Thou to whom Christ, while yeilding vp the Ghost,
Gave Gifts, the Like of which, none Else could boast;
Ioh 19. 26. 27. *Hee left His Blessed Mother to Thy Care,*
And by Adoption made Thee His Joint Heir.
None could, whilst Thou on Earth mad'st Thy abode,
Bee above Thee, who Brother wer't to God.
Yet this great Truth must Contradicted bee,
Or it must Ruine *Romes* Supremacy.
Whose Sons, alas! with too much guilt maintain;
Onely Their Bishops o're Christs Church can Raigne;

God

God might to Thee ſo Long a Life Diſpence
That ſuch Vſurping might have noe Pretence.
Euſeb: lib: 3 Cap: 16. Tho *Tyrants Thee to Patmos did Condemn,*
Revel: 1. 9. Yet there Thou *ſaw'ſt the New Jeruſalem.*
Ch: 21. 10. God ſhew'd Thee thence, leſt too Long Life might Cloy;
Thoſe Glories, which through Faith, thou ſhouldſt Enjoy,
Let none Admire, ſince Chriſt Lov'd Thee ſo well,
That Hee ſo Long left Thee on Earth to Dwell;
For ſince to ſerve Him here Hee did Decree,
To do His will on Earth, was Heav'n to Thee.
Thus Angells tho from God They take their Flight;
Yet finde in Their Obedience, Their Delight.

Thou onely of Thy Bleſt Society;
Chriſt did permit a Naturall Death to Dye;
Mans Fury did the Reſt to Death Decree,
But Age it ſelf to God preſented Thee.
Which proves; *All Thoſe as ſure to heav'n ſhall Climbe,*
Revel: 14. 13 *Who Dye in Chriſt*, as thoſe who Dy For Him.
Many might elſe from His Bleſt Doctrine Fly,
If all, who taught it, had been Doom'd to Dy.
Which ſinfull Fear, that All men might Decline,
God, who Their Lives did ſhorten, Lengthen'd Thine.

Oh

On the Day of St. Matthias
THE APOSTLE.

Math: 26. 25. 16. When Curſed *Judas* the ſad Breach had made,
By having both *His Lord*, and Soul *Betray'd*;

Act: 1. 16. Peter, *by Scripture Lets th' Apoſtles See*,

Act: 1 24. 25. 26. They were *Impower'd to fill the Vacancie*.
Which to effect; They *Invocated Heaven*,
And Lots did Caſt, the Spirit not been given.

v. 23. Our *Saint*, and *Juſtus*, were the Bleſſed Pair,
Of which, One ſhould by Lot, fill *Judas* Chair.

v. 26. Had Glorious Saint, who to the *Honour* got,
Of *the Apoſtleſhip*, *by Sacred Lot*.
Thy Bleſſed ſelf wer't both the firſt, and Laſt,
Whom God, that way, in that High Office Plac'd;
And what the Lot Declar'd, the Holy Ghoſt,

Act. 2. 1. 2. 3 Confirm'd, on the great *Day of Pentecoſt*.
For then, the Spirit into Thee was given,
As God beſtow'd it on the Bleſt Eleven.

Tho *Juſtus* miſt of that Supream Degree,
For which, Hee then ſtood Candidate with Thee!
Yet to the Second, Chriſt did Him admitt,
Since For the Firſt, th' Apoſtles Judg'd Him Fitt.

Hee knew, their Prayr's th'vnerring Lot did guide;
And it was God, did the great Doubt decide.
To which Hee did Submitt, without Appeal;
And what it gave, a Miracle did Seale.

By which, the Churches Prieſthood God made known;
Shall be continued, by Election,

That

That Sacred Office, which so Long did shine,
In *Levi's* Tribe, and in High *Aarons* Line,
Now, was by Gods Decree, to yeild the Place,
To the more Glorious Ministry of Grace.
None therefore to th' Apostolate e're gott,
Of *Levi's* house, either By Choice or Lott.
Christ, Calling none to it of *Aarons* Line,
Declar'd Hee did that Priesthoods End Designe.

After Our Saint was with the Spirit Blest,
His Soul Allow'd his Body little Rest;
Through many Regions Hee the Gospell spread,
Ephes: 2. 1: And Those reviv'd, who *in their Sins were Dead.*
Authors, in Various Narratives abound,
Where twas, that Hee, with Martyrdome was Crown'd:
In Ancient *Martyrologies* wee Read,
See D. Cave in the life of St. Matthias The Jews first Ston'd Him, then Cut off his Head:
But if *Greek Offices* may bee beleev'd,
Hee on a Cross, his Martyrdome Receiv'd.
Hellen the mother of Great Constantine,
In whom Exalted Piety did Shine,
The Relicks of Our Saint did so Esteem,
That she remov'd them from *Jerusalem.*
And at new-*Rome*, much Time, and Treasure spent;
In giving them, a Second Monument.
From thence, as Old Church Histories have said,
His bones to other Cityes were Convay'd.
And even to our Times, Triers and Rome,
Contest in which of Them, they have their Tombe.
Since, of His Dust so much Esteem is had,
Much Greater to his Doctrine should bee paid.

On the Day of St Mark

THE EVANGELIST

HAil Great Evangelist, whose Sacred Pen
Inspir'd by God; has taught His wayes to Men.
Before Hee did Receive His saveing Call,
See D. Cave in the life of St. Mark Into what sad Back-slideing did Hee Fall?
Great Epiphanius has expresly showne,
That of the Guilty number, he was One,
Who, when they Literally understood,
John 6. 53. They were *to Eat Christs Flesh, and Drink His Blood*;
Th' Amazeing Doctrine They did so Abhorr,
John 6. 66. That They *withdrew, and walk'd with Him no more.*
Yet the like words mistaken, are become,
And made, an Article of Faith, by *Rome.*
Averroes pray'd, Hearing such Doctrine prest;
His Soul with the Philosophers might Rest.
Heathens have no beleif so wild, and Odd,
As both to Worship and to Eat their God.
But *Peter* did to *Mark* the Truth Dispence;
And shew'd the words, had a Spirituall Sence.
His Faith thus Fix'd, He ne're again did Fall;
But was to *Peter*, what *Luke* was, to *Paul.*
And after, Hee His Convert was become
Hee did Attend Him, when He went to *Rome.*
The Earliest Writers differ, where, and when;
The World did ow the Gospell to his Pen.

Which *Peter* did Review, and then Decreed,
It should bee, in Divine Assemblies, Read.
Euseb: lib. 2. Cap: 15. *Papias*, and *Eusebius* Declare,
'Twas writt at *Rome*, and at His Converts Pray'r;
But, the *Venetians* will not this Admitt,
See D: Cave. They say; *It was at Aquileja writt*;
And that the *Greek* Originall's with Them
VVhich They, of All their Treasures, most Esteem.
Blest *Peter*, who at *Rome* was in Restraint,
Euseb: lib. 2 Cap. 16. Egypt to Free, *Thither employ'd our Saint.*
True Gospell Charity in this VVee see,
While him they bind, Hee, does sett others Free.
Free from worse Chaines, then Tyrants make vs bear;
Sins Fetters are, than *Nero's*, heavyer.
Nile to her People ne're such blessings brought,
As They enjoy'd, by the Blest Faith he taught.
Euseb: lib. 2. Cap. 24. Fair *Alexandria* was the Happy place,
Which with His Doctrine, Hee did ofmest Grace.
By which, more Fam'd by much it did become,
Then for its being *Alexanders* Tombe.
Or for those Pyramids, to which were given,
Gen: 11. 4. More heighth, *then to that Tower, which threatend Heav'n*
Or to those mountaines, which by *Gyants* paines,
Were Raisd to Scale the Skies, from Phlegra's Plaines.
Yet Hee, his Mitre did not there Confine,
Pentapolis, and *Libya*, saw it Shine.
Shine, with more Rayes, then Gold, or Stones can give;
Those Dead in Sin, Its Lustre did Revive.
The Life Monastick, Divers have beleiv'd,
It's Institution from our Saint Receiv'd,

From

From the *Fam'd Philo*, this beleif they Take;
Who writes that *near the Meræotick Lake*,
Many Retir'd, *and there Their time did give*,
To Pious Rites, *and Lives Contemplative.*
St. *Hierome* and *Eusebius*, doe Declare,
That these Devout Recluses, Christians were.
And Learn'd *Baronius*, That we might Esteem,
The Cloister'd Life Rome Founded; loines with Them.
But Those, who throughly read, what Philo writt,
Scarce can, what those Collect from thence Admitt.
For He, with the most Large Encomiums Strives,
To make his Readers, praise their Holy Lives.
Who then can think, he would Commemorate,
That Sect, which all his Nation most did hate.
Hee adds, that Order ancient was when *Hee*
Compos'd his (Celebrated) *History*.
If so, how can Those Men bee Christians thought,
VVhose Faith was Newly then, in *Egypt* taught.
All which, does rather seem to make it Clear,
That these Strict men, Jewish Esseni were.
Serapis Priests, who Highly were Afraid,
Of the Vast Progress, which the Gospell made;
Against Our Saint Their Fiercest malice bend,
And did Resolve, his Death, their Fears should End.
The Time they Chose their Fury to Display,
VVas, *when Their Idolls Feast*, *and Easter Day.*
Did happen at the selfsame Time to Light,
They then the Easy Multitude incite,
To vindicate their Slighted Deity,
VVhose Altars, they behold Contemn'd did Lye,

See Euseb: 2. book 17. Chap. where Philos words are.

See D. Cave.

All

All then, the Sacred Christian Church Invade;
So much, Religion can seduce the Bad.
They knew: (such subtilty their Hearts had fill'd)
The Flock would scatter, were the Shepherd killd:
St. *Mark* They bind, and then with Impious Force,
Towards their Bucelus They take their Course:
Dragging his Carcasse all the way They went,
And from that Precipice 'twas their Intent,
His precius Body, in the Sea to fling:
This seem'd to Some, too merciſull a Thing:
Him therefore, in a Prison They secure,
That He their Torments, longer might Endure.
But while, much more acute ones They Contrive,
He begs of God, His Murth'rers to Forgive.
Next Day They Drag'd Him o're sharp Rocks again,
Vntill he owd His Rest, vnto His pain.
The Priests enrag'd (Hee did so soon Expire,)
Condemnd His Sacred Reliques, to the Fire:
His Converts Tears did quench the Flames at last;
And then His Ashes, in a Tombe they plac'd.
This precious Dust, which *Egipt* sett at nought;
From *Alexandria*, was to *Venice* brought.
And there Interrd, Their Duke did mourn in Cheif,
And Paid it All the Complements of Greif.
And as a Tombe, to guard it did bestow,
One of the Proudest Piles, the World can show.
Then, that Illustrious Senate did Decree,
Saint *Mark*, Their Tutelary Saint should bee.

On the Day of St Phillip the APOSTLE

HAil Great Apoſtle, who the *Firſt of All*
With Chriſt continu'd, after thy bleſt Call.
Peter and *Andrew*, tho they Ieſus knew,
Yet, ſome months after, *did their Trade purſue.*

See D: Cave in St: Phillips life.

Amazing were thoſe waies, the World muſt grant,
Which Chriſt did take, the Sacred Faith to Plant.
Hee could have Monarks; for Apoſtles Choſe,
Yet that High Office, on mean men beſtows.
His *Wiſdome*, the *Worlds Wiſdom does deſpiſe*,
And by *the Ignorant*, *Converts the Wiſe.*

Eſay 29. 14.
1 *Cor.* 1. 27.-8

To the Bleſt Faith, Philoſophers were brought;
And, in the nets of Fiſher-men, were Caught.
Nay, makes them (which more wonderfull appears)
By their own Deaths, Convert their Murtherers.

VVho can Conſider, and not vpward Look,
That, when the mighty work was vndertook,
Which in the World did Act ſuch wondrous Things,
It's Learning to Confute, and Vanquiſh Kings,
Chriſt, only Poor, Illiterate, men did ſend,
And, yet by Them, attain'd His Glorious End.
Tho they Declar'd (for they abhor'd Deceit)
That *Worlaly Croſſes on their Faith did waite.*
And ſtill, the greater Wonder to Infuſe,
That *Galilee*, which People'd was by *Jewes*

Act: 14. 22.

And

And was the Province, They did most Despise;
Joh: 7. 52. Saying, *No Prophet out of it could Rise.*
VVas yet by Christ, whose VVill does All Disposc;
The Country whence, He his Apostles Chose.
Joh: 1. 44. Nay *poor Bethsaida*, a fisher Town,
He, *with the birth of Three* of them did Crown!
Peter and *Andrew*, shining Lights on Earth,
VVith Our blest *Phillip*, there receiv'd their Birth.
VVere the World therefore, equall in her Doom,
Bethsaida should be more priz'd, then *Rome*,
The brighter Fame is to their Birth-place due;
That, Three Apostles Rais'd, *Rome* Murtherd Two.

Great *Phillip*, did surpass in knowledge All
Th' Illustrious Twelve, whom Christ at First did Call;
See D. Cave. The *Law, and Prophets*, *He did early read*,
The best of Books, in which youth can be bred
By those he knew the Glorious time was neere,
In which, the *Great MESSIAH* should appeare.
VVhereby, as soon as Christ the word had said
Joh: 1. 43. Of *FOLLOW MEE*, *he instantly Obaid.*
v. 45. Then; to *Nathaniel does that News Impart*,
VVhich, had with Sacred Raptures, fill'd his heart.
The Principles of Grace still Active are,
And in our Blessings, will make others Share;
Joh: 1. 47. But yet, *That Israelite indeed*, did Choose
Not to give Credit to the Joyfull News;
His Prepossession past this hasty Doome,
v. 46. That, *out of Nazareth no Good could come.*
Yet our *Apostle* would not angry be,
v. 46. But to Convince Him, *bids him*, *COME and SEE.*

There

P. 47.
V: 49.

There Hee, in whom *no Guile was*, *soon did know*,
The God, *to whom that Blessing he did Ow*.
The Vpper *Asia*, as *some Ancients* Thought,
The Province is, where He the Gospell taught.
His pious Labours there, the Spirit did Blesse,
And to Christs Fold, They brought a great Increase.
Hierapolis, in *Phrygia*, was the Place,
VVhich with His Doctrine, Hee the Last did Grace.
The People there (which *Phillip* did Deplore)
A monstrous Serpent dayly did Adore.
'Twere Hard to Judge, which Savager appears;
Either the Idoll, or th' Idolaters.
But *Jove*, having assum'd that Shape, to win
Th' Incestuous Embrace of Proserpin.
(The Daughter which to him bright Ceres bore)
The Phrygians therefore did that beast Adore.
But as it is by *Metaphrastes* said,
To Death, our Phillip, the Vile Monster Prayd;
The people, seeing such a VVonder done,
Did, from Idolatry, to Iesus Run.
For which their Magistrates, with sinfull Breath,
Condemn'd Our Saint to Ignominious Death.
VVhile all his Converts, by the Tears they spilt,
Strove to wash off their Rulers bloody Guilt.

Metaphrastes & Nicephorus quoted by Dr. Cave.

See D. Cave.

On

On the Day of St. James the Apostle

Sirnamed the JUST.

HAil Great Apostle, whom Gods Sacred Word
Galat: 1, 19. Vouchsafes to Style, the *BROTHER of the LORD*,
Christ, the First Christian Mitre gave to Thee,
Euseb: l: 2: *C.* 1. And made the *Holy City*, *Thy First See.*
Rome, does in vain for that High Title Strive,
Nehem: 11. 1 Which God, but *to Jerusalem did give.*
Matth: 4. 5. *Ac:* 15. 19. 20 There, all allow, that Thy *Inspir'd Decree*;
Act: 15, 10. *From the Jews yoak*, *did sett the* Gentiles *Free.*
Thou, in that First Blest Councill didst Preside;
Whose Sacred Canons the whole Church did guide.
Tho that Fam'd Councill was in number small;
Yet none, was e're, so Oecumenicall.
For 'twas in Fact, That, for which Rome does strive;
It was, The Churches Representative.
They had in Truth, what Others had in Boast;
Act: 15, 28 Th' Vnerring Guidance of the *Holy Ghost.*
They, in plain words did their Decrees Impart;
Others cloud Theirs, with Sophistry and Art.
None were with Their Anathemas Oppresst,
Since, such as have most Right, will Threaten Lest;
Joh. 10, 11. The *Lawfull Shepherds*, *most the Flocks*, *will spare*,
And True Kings milder, then Vsurpers are.
Who, but St. *Paul*, could have been fittest thought;
The Convert-Antioch Gentiles to have Taught.

2 *Tim*: 1. 11. For Hee *the Gentiles* great *Apostle was*
And His Resolves, might well for Canons pass.

Act: 15. 2. Yet *Him*, *They to Ierusalem will send*,
The Circumcision Difference to End.
Yet Hee, does not to *Peter* only goe,

v: 4. But to th' *Apostles All*, *and Elders too*:
And those Fam'd Canons, which they then did Frame,

v: 23. In their Joint Title, Bore the *Brethr'ens Name*.
To shew, that what to All had been Decreed,
The Clergy, and the Laity Agreed.
Tho to Record that Pattern, God judg'd Fitt,
Yet, How Few Councills since have, Follow'd It?
Yet, in the Canons, which at *Nice* were Sign'd,
See his Letter Recorded by Socrates B. 1. C. 6. Socrat B. C. 6. Born *Constantine*, and His Blest Mother Joyn'd.
But worthy 'tis to be Observ'd, that there,
No Pope, nor *Legates for Him*, *did appear*.
Thy Pen does Magus Gnosticks, best Confute;
Math: 7 17. *James* 2. 18. And proves, *Faith is the Tree*, *but works the Fruite*.
Thy Blest Epistle cutts off all Debate,
And does vnite, what they did Separate.
James. 2 22 *To Faith*, *Good works the Brightest Lustre gives*;
v. 26. And is the Highest Godlike Proofe, *it Lives*.
Thy Life, with Acts of Charity, was Fraught;
Thou most didst Practice, what thy Sermons taught:
Which, tho it meet, among the Good with Praise.
Yet, in the *Pharisees*, did Envy Raise.
Envy, which, where it Raignes, All Good Controules,
Envy, the Hurry-cane of Humane Soules.
Some of that Sect, with Faigned Joy declare,
That, By his Preaching, They his Converts were.

And therefore beg'd, that All the People might
At once be brought, from Darkneſs into Light.
Which to Effect, They Him with Rev'rence bring
Into an Heighth, above the Temples wing:
And 'under it, great Crouds of men Appear,
As if they came, Chriſts Laws from Him to Hear.
But, when the Sacred Faith He did Diſpence,
See Euſeb: B. 2. C. 23. *They, in a Fury, threw Him headlong thence.*
To his Bleſt Life, a VVond'rous End was giv'n,
Since from that Fall, God Rais'd his Soul to Heav'n.
Then, that great Truth was Evidenc'd in Him,
Matt:10.39 To *Fall for Chriſt, is the ſure way to Climb.*
2 Tit: 2.11,12 His Foes worſt malice made Him to Lay down,
A Fading Mitre, for a Deathleſs Crown.

On the Day of St Iames the Apostle

Sirnamed the GREAT.

HAil Sacred *Iames*; in Graces so Compleat;
That the whole Church gave Thee, the stile *of Great*,
See D. Cave in his Life.
Yet, till in Him, the Spirit did Reside,
Hee felt the Stormes of Dire Revenge, and Pride;
Luk: 9 54. So much did Passion *Him, and* Iohn *Inflame*;
*Mark:*3.17. *That Christ did Both, the Sons of Thunder Name.*
*Math:*20.20 21. *They in Their Mothers Proud Suite did Partake,*
v. 24. *And twixt th' Apostles, the First Strife did make.*
When a *Samarian* Village did Refuse
To Lodge Him, and the Rest, since They were *Iews*,
Had His Pow'r Equall been, to His Desire,
Luke: 9. 54. *Hee had, Like Sodome, Ruin'd it with Fire.*
Such darken'd Frailty does to men Belong,
Till Grace Enlightens Them, and makes them Strong;
2. *Cor:*3 14. He *could not See, till Christ the Vaile did Draw,*
*Luke:*9.55, 56. How *mild the Gospell is, above the Law.*
These Crimes, the Sacred Scripture does Relate;
After His Call to the Apostolate:
To shew, That in the Church the Loftiest Place,
Will not Restrain, Since nothing can, but Grace;
But Christ, who what He would bee, did Foreknow;
(Since Hee who makes vs doe, Knows what wee'll Doe)
*Math:*12. 50 *And who did Goodnes more, then Kinred Rate,*
*Mark:*17. 1. Did Choose Him, *one of his Triumvirate*,

While

While Thoſe, who nearer were to Him Ally'd,
To ſhare in that vaſt Honor, were Deny'd.

*Math:*4.21, 22. But He, and *John*, *IESU'S Firſt Call obey'd*
Leaving their Home, Their Father, and Their Trade.
Which proves, *Thoſe are unworthy of Chriſts Call*
*Luke:*14.33 *who to obey it, will not give up all.*
Peter, and theſe great Brothers, were made Bleſt,
With Favours not Extended to the Reſt.
Mark: 5.37 Twas *Theſe Three only*, *Ieſus with Him Lead*,
When *He Rais'd* Iairus *Daughter from the Dead.*
Mark: 9.2, 3, 4. Theſe *on Mount* Tabor *ſaw the Glorious Three*,
The Greateſt ſight, next to the Trinity.
*Math*26,37 And *onely They*, *the Griev'd Spectators ſtood*,
Luk;22.44. VVhen *on the Mount* Hee *ſweat great Drops of Blood.*

After Our Lords Aſcention firſt of All;
Hee taught the *Jews*, diſperſt at *Stephens* Fall.
See D. Cave in the life of St. Iames the great Sect. 7. Then *ſpread the Faith*, (if Elder Times ſay True)
In our Great Britain, *and this Iſland too.*
Bleſt *Patrick*, whom this Iſle her Saint has made,
Did build on that Foundation, which Hee Lay'd.
See book of legends in the life of St. Patricke But of this Saint, Romes *Sons ſuch Fables write*,
As Darkned, what They meant to make more Bright.
Divers are Loth, that Holineſs to Prize,
VVhich men attempt to magnify by Lyes.
Since but too many, (as it oft does Fall)
For ſome vntruths, Suſpect the Truth of All.
But VVee, the Legends Fiction caſt away,
And, to His Pious Life Due Rev'rence Pay.

VVhen in the weſt Saint *Iames* much time had ſpent,
Back to *Ieruſalem* again he went.

See Ioseph: Antiqui: B. 18. Ch. 8.

Herod *Agrippa*, *by Decree of Rome*
To the Iudaick Empire being Come,
That *Slavish Fawning* to His Countrey brought,

Ch: 11.

VVhich Hee, vnder *Caligula*, was Taught;
Tho, Hee in the *Jews* Paths did strictly Tread,

See D. Cave in the life of St. James 9.

Yet Hee, *Romes Emperour a God Decreed.*

By this, the Tyrant Hee did hope to gain,
And then, to wash off that Blasphemous Stain,
The *Christian Church* Hee did with Fury wast,

Act: 12. 1, 2.

And *Our Apostle* into Prison Cast.
The *Jews* extolling This, Hee did proceed,
And his Sin Finish'd, *Cutting off his Head.*

How Frantick are th'Idolators of Fame?
Who sell their Soules in hope to buy a Name.

See Euseb: B. 2. C. 9.

At our Saints Death, such Charming Truths Hee said,
That *Hee, his Keeper a Blest Martyr, made.*
Nothing can to the Spirit give Restraint,
One moment turn'd a Goaler, to a Saint.

Of All th'Illustrious Twelue, *the Sacred Word*

Act: 12. 1, 2.

Does only Our Saints Martyrdome Record.
Angells to Heav'n His Blessed Spirit Bear,

Act: 12. 23.

And *then*, *an Angell Struck His Murtherer.*
Cesarea *saw Him*, *whom They did Admire,*

v. 22.

And call a God, *Vnder Gods wrath expire.*

But All *Spaines* Empire Judge, that They are Blest,
Thinking His Bones at *Compostella* Rest.

On the Day of St. Bartholomew

THE APOSTLE.

HAil Glorious Saint, whose Lofty Lineage Springs,
As divers Ancients write, *from* Syrian *Kings*.
Pet. de Natal: lib: 7. C. 103.
But hadst Thou been the Sove'rign of the Earth,
Yet, had Thy Office far Excell'd Thy Birth.
Thy Birth could give Thee, but a Temporall Throne;
Thy Office gave Thee, an Eternall One.
The Holy Scriptures somethings does Relate,
Of all those, call'd to the Apostolate,
Only of our blest Saint, the Sacred Word,
Luke 6. 13. 14 Does but *his Office, and his Name Record.*
Which made some Writers, and of no small Fame,
See D. Cave, the life of St. Bartholomew Sect: 1, 2. St. Austin. *Think Him, and blest* Nathancel, *were the Same.*
Tho the best *Bishop, which in* Hippo *Sate*,
Denies His Call to the Apostolate.
But, our great Church Historians, Clearly show;
How much to Him the Christian World does ow.
Dr. Cave, Sect. 5. Rude *Lycaonia, by his Sacred Pains*,
Hee from Idolatry, to Iesus Gaines.
From thence, he did the Gospell propagate;
Even in that *India*, stil'd, the Fortunate.
VVhich, by his Preaching there, might such be Held;
More, then for All the Riches, it does yield.

Spices

Spices, and those bright Stones, with which the East,
Of all parts of the World, does seem most Blest.
May Justly, but as Dung, and Dross, be thought,
Compar'd to saveing Faith, which there he Taught.

Euseb: B. 5. C. 9.

St. Mathews Gospell Hee the Indians *showd*;
More wealth, then Nature had on them Bestow'd.
So Bright he Shin'd, so swiftly hee did Run,
As makes Him seem, more, then a Second Sun.
His Early Beames did in the East appeare,
Then to *Armenia*, Hee his Light did Beare.
Astiages, who then possest that Throne,
Was Happy in his Brother *Palemon*.
Whom our great Saint Converted to the Faith,
Which Rais'd the Tyrants Anger to an Heighth;
That did the Royall Office mis become,
Our Saint he Doom'd to Triple Martyrdome.
First Flay'd alive, then on a Cross was Ty'd,
Where, Preaching still the Faith, for which Hee Dy'd.
His Murtherers, who did his Doctrine Dread,
To stop the Martyrs mouth, Cutt off His Head.

His Royall Blood, thus spent, more Glory gaines,
Then had it still, been Circling in his Veines.
The slighted Torments of his Triple Death,
The Truths hee Seal'd, even with his Dying breath:
Convinc'd Blest *Palemon*, and others too,
An Happy Life, to such a Death, was Due;
This made that Prince, Contemn a Temporall Throne,
To strive to Climbe to an Eternall One.
And to such heighth of Holynes did Soare;
As Hee the first *Armenian* Mitre wore.

Weareing

Wearing a Mitre well, gaines more Renown,
Then only, but by Birth, to weare a Crown.

See D. Cave in his life Sect. the last.

Learn'd Hereticks Observing Our Saints Fame,
A Gospell wrote, and call'd it by His Name.
Knowing, that none could any Doubts admitt,
Of what they did beleeve his Pen had writt.
But Pope *Gelasius* did a Synod Call,
And justly Sentenc'd it, Apocrypall.
Popes in Old times were men of High Renowne,
Shining in Faith, not in a Triple Crown.

OUr Saint, in Divers Citties, had a Tombe,
In *Daras*, *Benevent*, and Last in Rome.
Where, may They be so Pious, and so Just,
As more to Prize His Faith, and Less His Dust!

On the Day of St. Matthew

the APOSTLE and EVANGELIST.

Matth: 9 9. BLeſt Saint, *who from a Publicanes Loath'd Trade*,
Thy ſelf to Chriſt, as a Due Tribute, Paid.
Thy Gainfull Office, when the word Hee Spake,
Thou didſt, with Gladneſs, inſtantly Forſake.
Thou by that Call, the Wiſdome didſt Obtaine,
1. Tim: 6 6. To Know, *that Godlyneſs was Higheſt Gain.*
Matt: 2. 15. Thy *Noble Dinner, where Chriſt was Thy Gueſt*,
Might well bee Reckond, as thy Marriage Feaſt.
There, Thou wer't Joined to the Churches Head,
The World Divorc'd, and didſt the Goſpell Wedd.
In that great Feaſt, All *Gallilee* did See,
How Bleſt Thy Change of Life, Appear'd to Thee.
If ſuch Rejoyceings might not bee Expreſt,
Chriſt, with His Preſence, had not Grac'd the Feaſt.
How Juſtly may, a Sinners Second Birth,
Luke: 15: 7. *Which cauſes Joy in Heav'n*, Cauſe Feaſts on Earth.
Chriſt, the high Honor did to Thee Afford,
To bee the Firſt, who wrote His Sacred Word.
By which, thy Countrey-men did ow to Thee,
Galat: 5 1. *The Light, which Them from* Moſes *Yoke, did Free.*
When with that Book, he had *Judea* Bleſt,
See D. Cave in the life of S. Matthew Sect. 4. Hee went *to Propagate it in the Eaſt.*
There, Hee the Goſpell to the *Parthians* taught;
And thoſe Fierce men, vnder Chriſts Scepter, brought.

One

One man from God did *Parthia* more Subdue;
Then all the Roman Legions e're could doe.
For by the Holy Ghost, Hee let them See,
That, only They, who Iesus serve, are Free.
From *Parthia*, by Gods Dictates being sent,
Hee, to the Sooty Ethiopians went
A Blackness on their Soules was caus'd by Sin,
Much worse, then that, the Sun made on their Skin;
Yet Christs Baptismall Water had such might,
As Hee by it, did wash the *Ethiops* white.

Rom. 2. 29. Inwardly white, *which God does higher Prize*,
Then men th'Externall, which so Courts their Eyes.
In these two Regions, Hee his Race did Run,
Which more enlighten'd Them, then did the Sun;
Authors Dispute, where he Receiv'd his Doome,

See D. Cave But all Agree, *Hee Suffer'd Martyrdome.*
And, that the Faith, Hee did to Them Reveale;
Hee with His precious Blood, at last did Seale;
His Converts were by it the Firmlyer ty'd,
And in that Truth, did Live for which Hee dy'd.
Two mighty Kingdomes, to Our Times Contest;
In which of them, His Sacred Reliques Rest.
But Cities strove, which *Homers* Birth should have;
But Empires strive, which has Our Martyrs Grave.
Yet Vaster Diff'rence is, in what They writt,
So much, is Inspiration, above Witt.

On the Day St. Luke the

EVANGELIST.

Coloſ: 4 14. HAil Great *Phyſitian*, Great without Controuke,
Thy Skill, does heal the Body, and the Soule.
Rome, with Thy Antioch, might Exchange her Fame;
See D. Cave in the life of St. Luke S. 1 *It gave Thee Birth*, and to *the Chriſtians Name*.
Act: 11. 26. The Leaſt of Both, more Honor to Her brought,
Then All Her Schooles, in which the East was taught.
A Double Glory, thy bleſt Pen Contracts,
See Dorotheus Writing *Chriſts Goſpell*; *and th' Apoſtles Acts*.
Had wee, of this great Record, been bereft;
In how much Darkneſs had the World been Left?
And, how much greater Knowledge, might wee VVin,
If Thou had'ſt Finiſh'd what Thou diſt begin?
But How dare VVee Lament the want of it
Since God has Judg'd That Deprivation fitt?
And by whats Left, the Chriſtian VVorld may Boaſt,
None need for want of Knowledge, to bee Loſt.
Since All our Condemnation will be Due,
To our Performing Leſs, then what wee Knew?

To Thee, and Vs, that Influence was Kinde;
See Dorotheus *By which*, *to Holy Paul*, *thou firſt wer't Join'd*.
Illuſtrious Bleſſings Thou Obtain'ſt by It,
2. *Cor:* 8. 18 *Thy Praiſe*, is in the Sacred Scriptures, writt;
Coloſ: 4. 14: *Belov'd Phyſitian*, Thee Gods word does Call;
Philemon. 24. And the Bleſt *Fellow-Laborer* of Paul;

The

Tho Schooles Confer on Schollers High Degrées;
Yet, none e're gave any, so High as these.
Nor couldst thou, From thy Antioch Schooles have brought,
Such Learning, as to Thee by *Paul* was Taught.
Men gave to Mans Paylosophy, the Place;
Thats Due to the Psilosophy of Grace.
Of that High Science, which by Time, and Care,
Men strove to Learne, *God bids us to Beware.*

Colos. 2. 8. More vsefull Learning, in Christs Schoole is taught,
Then any, which meere men, to Mankind brought.
All School Philosophy we must Decline,

1. *Tim* 6. 20 *That may oppose attaining to Divine.*
The Path, which Leads to Glory, must bee Trod,

1. *Cor:* 2. 5. *Not in Mans Wisdome, but the Pow'r of God.*
No wonder that our Saint, so great a Friend,
To Learning, did so Close, on *Paul* Attend:
(Whose Brest Inspir'd, was with more knowledge Crown'd,
Then in the Fam'd Pantheon could bee Found.)

2. *Tim.* 4. 11 And *never Left Him*, till in guilty *Rome*,
His great Instructor, Purchas'd Martyrdome.
From that Vngratefull City then He goes,
And on the World, his precious Time bestowes.
In Maps, no Regions, Geographers admitt,
But are Oblig'd, by what he Taught, and writt:

See D. Cave life of St Luke §. 3. The *Martyrologies* of Greece, *and* Rome,
Differ, where he enjoy'd his Martyrdome;
Rome saies, it was in *Asia* the Less,
Nicephorus averrs, it was in *Greece*,

And that, by His Vile Murtherers Decree,
Hee ſuffer'd Death upon an Olive Tree.

That Rage, which in their Hearts his worth had bred,
Turnd, vndeſign'dly, Juſt, to Crown his Head,
For ſince the Learn'd, to Learning doe allow
A wreath to Crown it, of an Olive Bow.
Our Saint, whoſe knowledge reach'd the Laſt Degree,
Was Crown'd, not with an Olive Wreath, but Tree.
But Piety did to His Body give,
As Little Reſt when Dead, as when Aliue:
Kingdomes, and Cities did a while Conteſt,
In which of them, his precious Duſt ſhouſt Reſt.
All yeild at Laſt, to *Conſtantines* ſtrong Claime,
Who built a Temple to the Apoſtles Name:
Which though a Pile, of ſo much Art and Coſt,
That of the Like, the whole World could not boaſt,
Yet ſince twas made to thoſe great Saints a Tombe,
Whoſe Blood, and writings taught all Chriſtendome,
The Famous Structure, more Renown'd does prove
For what's there Bury'd, then for all above.

On the Day of St. Simon

the APOSTLE.

Math: 10.4. *Luke:* 6. 15. HAil Sacred *Canonite*, whose God-like Pains,
For Thee, the Title of *the Zelot*, Gains.
More Justly Due, if wee the Truth Respect;
From Labouring for Thy God, then from Thy Sect.
VVhat Creature e're, so many Lands did Run,
Vnless his Fellow-Traveller, the Sun.
See D. Cave in the life St. Simon Sect. 3. 4. *Egypts, and Affricks heat*, and Barren Sand,
Could not His Zeal, or Frighten or Withstand.
The Libian Lyons Barr'd not vp his VVay,
Nor the VVild People, Savager then They.
Hee did Fulfill, what was in Scripture Read;
91. *Ps:* 13. *On Lyons, and on Adders, Hee did Tread.*
Against Their Venome, Antidotes he had;
Mark: 16. 17. 18. *The Words of Faith; that Balme of* Gilead.
Ierem: 8. 22. These wretched People, who with heat were vext;
Much in This VVorld, but much more in the next.
Hee, by his Pious Life, and Preaching, brings,
17. *Psal:* 8. To Rest, *Vnder the Shadow of Gods wings.*
Those were the Seeds of Faith, he there did Sow;
VVhich to great Heigth, in Future times did grow.
After He had, *Asia*, and *Affrick taught*,
Into VVest *Europe*, He the Gospell brought,
See Dorotheus At last, into *Our Brittain*, He did Come,
The Guilty Scene of his Blest MartyrDome.

Hee

Hee like the Sun, vp in the Eaſt did gett;
Sunn'd o're the South, then in the Weſt did Sett.
His Holy Life, his Doctrine ſo maintain'd,
That Many People Hee to Ieſus Gain'd.

1 *Kings* 21. 25. But others, who *Themſelves to Sin had Sold*,
Did to Deſtroy him open Counſells hold;

quoted by D. Clare. And as the *Greek Menologies* Agree,
Thoſe Monſters Crucify'd him on a Tree.
With Joy Hee ſaw, his Blood for Ieſus ſpilt;

Eſay. 26. 4. His Faith was on *the Rock of Ages built.*
There, in an Vnknown Grave, his Holy Lies,
Vntill a Glorious Body it ſhall Riſe.
Might not His Blood, which our Foreſathers ſpilt,
Have help: to Fill the Meaſure of that Guilt.
VVhich often drown'd Our Iſlands in a Flood,
Of Royall, Noble, and Plebejan Blood.
So that, No ſpott of Earth hath e're been more,
No, nor ſo much, moiſtned with Human Gore.
And even in our Fatall Dayes, we Saw,

Act: 1. 19. Great Brittain made, a True *Acheldama.*
O, May wee from all Sinning, ſo Refrain;
As God may never make it One again.
VVhen our Repentance ſhall his Wrath Atone,
The Inward Peace, will bring the Outward One.

On the Day of St. Jude

THE APOSTLE.

HAil Blessed Judas, whose Devotion's Flame;
Hath made Atonement for that guilty Name;
The *Cursed Judas*, who to gaine was Ty'd,
Sold Him, for whom the Blessed Judas Dy'd.
His *Question to Our Saviour* does Detect,
He also did, His Temporall Raign expect;
Which Error, *all his Brethren did Admitt*,
Till the Blest Spirit Led them out of it.
To world y Glories, men Aspire at, most;
Vntill enlightn'd by the Holy Ghost;
But *for a nobler Empire*, then They Strive;
More Solid Farr, then All this World can give.
Twas Long before the Churches did admit;
His Blest Epistle into Sacred Writt.
During that guilty time, what was become,
Of the Infallibility of Rome.
Enochs Apocalyps the Church of Old;
Next to what was Canonicall did hold;
Our Saint *His Prophesie did therefore Cite*;
Which, Since no Pen, that was inspir'd; did Write;
Was the Cheif Reason, Divers could Afford,
Why They did doubt, twas not the Sacred word;
Yet some Epistles, written by Blest *Paul*,
Were still admitted, as Canonicall.

Matt. 26. 14 & 5.
John. 14. 22.
Act. 1. 6.
Heb. 10. 34.
Euseb. lib. 2. *C.* 23. *lib.* 3. *C.* 22.
See D. Cave in the life of St. Jude Sect. 5.

Tho Hee to Reach the Ends, which he did Presse;

Act: 17. 28. *Aratus* quotes, and *Epimenides*.
Tim: 1. 14. Who though not guided by the Heavenly Light,
Yet They, the truth in severall things did write.
Of *Romes* Vnerringness ill Proof She makes,
By First Suspecting, what at Last she takes.
If by the Help of Study, and of Time,
She, to know what's Canonicall, does Climbe;
Others to Such Infallibility,
May have at least, as good a Right as Shee.
Either that Title she should not Admitt,
Or Shee should give vs better Proofs of it.
Th' Inspiration; which our Saints Epistle beares;
Highly Instructive to Mankind appears,
Jude 1: *Servant to Christ, and Brother to Blest James*,
The waighty Titles are, which Hee Esteem's:
Tho Hee might Justly, by Gods Sacred word,
Math: 13. 55 Have Stil'd himself; *THE BROTHER OF THE LORD*.
Yet that vast Title, Our great Saint Declines,
By which, His Humbleness the Brighter Shines.
Many Great Nations of his Teaching boast,
See D. Cave in the Life of St. Jude S. 3. *But Persia seems*, indebted to it most.
Their Magi, who in High Esteem were held;
Finding their Wisdome unto Gods did yeild;
Which should have Led them into Saveing wayes;
Did only their Revenge, and Envy Raise.
Which did not Let them Rest, vntill that They;
His Life did take, who taught to Life, the Way.
His Converts, when the News They vnderstood,
Their Streames of Tears, mixt with his Streams of Blood;
But that Blest Martyrdome Hee did abide,
Confirm'd them in the Faith, for which He Dy'd.

On the Martyrdome of his Sacred Majesty

KING CHARLES

THE FIRST OF BLESSED MEMORY.

THat Sacred Head three Kingdoms did Adore,
For what it was, more then for what it wore:
That Head by worth, more then by Birth, the Best,
Which Day by prov'd, Oracles were not Ceas't,
Is not Condemn'd, as tis beleiv'd by Some,
But is with Glory Crown'd, by Martyrdome.
And tho his Rebels Power thus to Dispence,
His Fate, make Some to question Providence;
My Faith by it is Rais'd, and not Depress,
Since the worst they could doe, did prove the Best.
For that Black Vote, which then Pronounc'd his Dooms,
Iohnst. 1, 12. Serv'd to Conveigh him *to a Nobler Crown.*
Of whose Duration none can doubtfull be,
Since twill out-live his Murth'rers Infamy.
Glory, like time, Progression does require,
When it Advances not, it does Expire:
And his had Reach'd to such an Height before;
Nothing, but such a Death, could Raise it more
And though Some dare alledge, 'twas but a Few,
Did, or his Innocence, or Life Pursue;

Yet

Yet that it self does all excuse defeat;
To Let so few, Commit a Sin so Great.
All are too Guilty: they are, who did Sit,
To shed his Blood, and Those Permitted it.
VVith a Sublimer joy he mounted on
The Scaffold, then he did Ascend the Throne.
For Heav'n had taught him, *'Twas a Greater Thing,*
To be a Martyr, then to be a King.
The last is Finite, and by Birth bestow'd,
The First is Infinite, *and Given by God.*
There none, who saw the VVay in which He Dy'd,
But of his Innocence were Satisfy'd.
For, through his Soul so bright a Calmness Shone,
Every Spectator Judg'd That He was one.
And that, That Heads-man, when he gave the Stroake,
As much, as were his Judges, was mistooke.
2. *Tim.* 10. Next to the *Pow'r of Over-comming Death,*
VVas, with Such quiet to Resigne his Breath.
This Loss alone had Pow'r to make vs find,
A Greater Curse, then VVarre, was yet behind:
And, that one Fatall Death could VVound vs more,
Then all the Deaths, in Civill VVarrs before.
And though his Raigne, this one Misfortune Brings;
That his Sonne Cannot be the Best of Kings:
Yet, it Repaires it, by Instructing how,
To make that no Misfortune, he must doe.
Afflicted Prince, Though they cast off your Crown;
Your Highest Glori's safe, being His Sonne.
No Monarch ever Liv'd vpon the Earth,
But would exchange his Empire, for your Birth.
For never any was so Great, and Good;
It Springs from Martyrs, and from Royall Blood;

The

The Joyes above now are not all Unknown;
To see your Martyr'd Father there, is one.
Since but to thinke he went there, when from Hence,
Is Sin enough, to keepe the Doubter thence.

Then let us Strive, Since us this Blest Man Guides;
To tread those Pathes, which lead where he resides;
And make his Death; by such a Pious Strife,
A Blessing, more Transcendent, then His Life.

V

THE END OF THE POEMS.

POSTSCRIPT.

THe Reader will perhaps wonder that these *POEMS* are placed in such an Order, as is, neither altogether agreeable with that of the CHURCH CALENDER, nor with that, which others have Observ'd. To Satisfy him in which it hath beene thought Convenient to give this Following account of it.

The Noble Author of these *Poems* had a respect to three things, in the Publishing of them in that Order, they are Presented to the World.

First, He had a respect to the History of our Blessed Saviours Life, and Actions, and therefore esteem'd it requisite, to place all the *Poems* on those Festivalls, that did any way relate thereunto, in such an Order, as that the whole History thereof, might be carryed on, and Continued in one uninterrupted Series. And therefore the Reader finds, after the Dedication, the First *Poem* to be, on the Annunciation of the Blessed Virgin *Mary*, beginning there first, because that is the first account wee have of our Saviours actuall Comming into the World And then after that, On his Nativity, and Circumcision; And then, as Occasionall Attendants on these, are added those *Poems* on the Epiphany, Holy Innocents, and Purification. Afterwards follow those, on his Passion, Resurrection, Ascension, and sending the Holy Ghost.

Secondly, He had likewise a respect to the Eminency of Certaine of the Saints, Whose Festivals are Celebrated in the Christian Church. And therefore those, whom he Esteem'd most Eminent either for Suffering for, or Preaching

of

of the Gospel, He thought fit to Place next. And upon this account, after the Poem on Whitsunday, Hee Order'd those On St: *Stephen*, the Christian *proto* Martyr, St: *John* the Baptist, St. *Peter*, and St: *Paul*, to take place before all the rest.

And then lastly, as for all the remaining Festivals, he judg'd it necessary, to have the Poemes on them to be Placed in that Order, in which they are in our Liturgy. And therefore the Reader finds the Poemes, on the Dayes of St: *Andrew*, St: *Thomas*, St: *John* the Divine, St: *Matthias*, St: *Mark*, St: *Philip* St: *James* the Less, St: *James* the Great, St: *Bartholomew*, St: *Matthew*, St: *Luke*, St: *Simon*, and St: *Jude* immediately to follow that of St: *Paul*.

As for St: *Barnabas*, St: *Michael*, & *All Saints*, the Author intended to have written on them but was Prevented by Death.

At the End of all, is added a Poem on the Martyrdome of King CHARLES the First, which is there Placed, because it was not found till after the Authors Decease, and till all the Foregoing Poems were Sent to the Press.

The Author had likewise an intent, to have written on the 29th of *May*, the 23d of *October*, and 5th of *November*; But it Pleas'd God, to Call Him to an Happy Rest from these, as well as all other his Labours, before he could finish what he further intended in this Kind; And upon this account it is That the World Sees here no more of Him.

FINIS